

COMFORT
FROM THE CRADLE,
AS WELL AS
FROM THE CROSSE
of CHRIST.

Being
Meditations upon *Isaiah 9. 6.*

The substance whereof was delivered in
TWO SERMONS.

Preacht at WINCHESTER upon
the Feast of the NATIVITIE last past.

By
THO. BRADLEY D^r in Divinitie,
lately one of His Majesties Chaplaines,
and Rector of *Castleford* and *Ackworth*
neere Pontefract in Yorkshire.

Θεοῦ Δρῶν, Φιλανθρωπῶ.

OXFORD,
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THE CRADLE

OF THE FUTURE

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To the Honourable,
The Lady FRANCES
Daughter to the Right Honourable
JOHN LORD SAVILE
Baron of PONTFRAC, &c,
his Deare Wife,

*The Preacher wisheth a portion in all the Grace,
and comfort in the ensuing Discourse discovered.*

DEARE LADY,



*I*s not my businesse in this De-
dication, either to excuse my am-
bition in looking so high, or to
justifie your discretion in stoop-
ing so low, till two such unequals
met together in a Conjugall re-
lation, there was a time when such a meeting need-
ed no apologie, when it was no wonder for our
Tribe to match into Noble families nor disparage-

The Epistle DEDICATORY,

ment for Noble Families to match into our Tribe, among all the Tribes of the children of Israel, none but that (the Tribe of Levy) was allowed to match into the royall Tribe of Iudah, by which preuiledge Ichoiada the Priest had to wife * Ichoiabeah daughter to Iehoram, & sister to Ahaziah Kings of Iudah, The very * Prophet and Penman of my text (if the Jewish records deceive us not) was of the blood Royall, and the greatest Prince this day in the world, counts it his highest honour (and it is the first in the Catalogue of all his high titles) to be stiled. Priest. True it is we are false into other times, which * by making the lowest of the people Priests, have made the Priests the lowest of the People: but you know whose sinne that was, charged and recharged so home upon him, as the very cause of his ruine, and remaines in the story of his life, as a blot in his Armes, and a staine to his honour to this very day. I confesse (notwithstanding) it had beene honour enough for mee to have beene your Chaplaine. The noblenesse of your birth, with other perfections suitable might well have commended you to any, my Lords your Father

* 2 Chr. 23. 11

a Iſaiah the son
of Amoz, bro-
ther to Amazi-
ah King of Iu-
dah,
b Presbyter
Iohn.

c *Præstantis An-
teſtes Sacerdos.
Antiqua nomi-
na ſummum
huius officio tri-
buunt Honorē*
* 1 King: 13.
33. 34.

Ieroboam.

The Epistle DEDICATORY.

Father or Brothers Peeres in this Kingdome, but seeing providence had otherwise determined, as the ^dPosie of your wedding Ring, of your owne choyce (if at least it be not sequestred nor plundered among the rest) will daily put you in mind. I am glad to see you do so contentedly sit down with your lott, and beare with patience the crosse that is laid upon you, while I (as duty binds mee) and as in good reason I ought) help to beare one end of it with you. And now, Lady, since by this means I have undone you (and the times will needs have it so) I know no way better how to make you amends, then by becoming an instrument to help forward your faith, a meanes to further you in the waye of life. And if in the losse of all our earthly comforts and contentments, we can compasse those that are heavenly, if in the want of all the joyes of this world, and the seeming happinesse in the things here below, we can make it an occasion to seek the more earnestly after heavenly happinesse, and the joyes which are from above, we shall be still happy in our sufferings, and gainers by

seperthem from mee, and that not for the use of the publick but for his owne, after he had concealed them for mine above ten yeeres and had them in his hands so concealed, when my other goods were sequestred, and he a prixe of them

^d As God decreed some agreed.

^e She suffered deeply in both, but both never troubled mee till I lost my Library (of choyce bookes, and of good value, by the treachery of a pretended friend, but a close hypocrite and a notorious temporizer, one Lake of Castleford as fore said, who upon highest engagements undertooke to preserve them for mee, but upon the turning of the times, and the taking of Ponretract Castle, betrayed his trust, and

being

The Epistle DEDICATRY.

* Perissem nisi
perissem.
Themist. Athen.

being *loosers. It was your owne expression, and I must not forget it; that the hope which you did conceive of advantaging your selfe in your soules health, and of being furthered in the way to heaven, was the maine inducement which prevailed with you, to looke upon a man of my profession, in that way that you did. And it is (therefore) my duty, and I must not neglect it, carefully to endeavour so to satisfie that your expectation, as that you may not be altogether disappointed of that hope, in performance of which duty, and part of payment of which debt, I send you here these two mites, not doubting your acceptance, both for his sake from whom they come, but especially for the Image sake, and superscription which they beare, and that is not of Cæsar, but a greater then Cæsar, of **A Child** on the one side, and **A Sonne** on the other, the maine subject of the ensuing text, and discourse upon it. A visit to your two sonnes at Winchester gave the occasion of coyning them, * one of which was borne on that very day, set apart by the Church for celebrating the memoriall of the birth of this child, and if it were not reproveable in Herod to celebrate

* The eldest
borne at Castle-
ford on Christ-
mas day 1632.

The Epistle DEDICATORY.

brate his birth-day (as the Evangelists silence in that particular, recording the story of it) seemes to me to conclude) and if the marvailous works of the Lord be such, that they ought to be had in remembrance, and to be kept in remembrance, and to be delivered over from Generation to Generation to be preserved in remembrance, and the way which the wisdom of God himselfe hath appointed as most fit to doe this by, hath ever beene by anniversary Commemorations yearly feasts, holy meetings, and Convocations for that purpose. I hope it will neither be charged upon the Church as a crime that it hath appointed such a day for the celebrating of the memoriall of the birth of this child in my text, nor in mee, that I did my part then in speaking, or now in writing in the honour of his Nativitie such a subject I confesse might well become a better pen, and such it hath, and such many, but amongst many, and many better, there is still matter enough for more, and roome enough for mine, which is so much the bolder, because it writes (if not onely to you, yet principally) to you Deare Lady, some slips, and failings doubtlesse may be found

Psal.

ER 19. 27.

Exod. 12.

The Epistle DEDICATRY.

found in it, in which notwithstanding, I desire candidly to be interpreted, it may be there will be found some thing among hand, which may make amends for it, something which you doe not read every day, something which it is very necessary for your Sexe to know (especially in the second Sermon) something which (I doubt not) will afford you much comfort, and good satisfaction, and that in some necessary but clouded truths, such as it is what ever it be, yours it is most peculiarly, and so your hand and view I present it. Read it over Deare Lady, and in it my love to your Soule, my due respects to you, my tender care of you, and all that may speake me most faithfully, really, and affectionately yours, desiring of Almighty God, that you may receive as much comfort, satisfaction, and assurance, out of it as he that pen'd it hath grounded on it, and daily receiveth from it, what is and ever will be

Yours in all things

according to the Covenant

From OXFORD

which once I made you

Jan. the first

1650.

THOMAS BRADLEY.



COMFORT FROM THE
CRADLE, AS WELL AS
from the Crosse of CHRIST:

Being MEDITATIONS upon

ESAIAH 9. 6.

*For unto us a Child is borne,
Vnto us a Sonne is given.*



Among all the Prophets that arose
in the Church from *Moses* to *Ma-*
lachie, there was none that had
more cleare visions of the *Messiah*
than this the Penman of our Text,
the Prophet *Isayah*, who spake and
writ of him more like an Evange-

list than a Prophet, as if he were to deliver (not a
Prophecie of things to come, but rather * a hysto-
ry of things already done, and long since accom-

B

plished

* Is borne, is
given, *sayes*
this Text.
whereas he
was not actu-
ally borne till
700 yeares
after.

plished; hence it is that he is usually called *The Evangelicall Prophet*. And it is no idle conjecture, that in reference to this he had his name, (not by chance) but by speciall providence assigned him, *Isayah*, which (if you will read in the Originall is *יְשַׁעְיָהוּ* *Jeschaiiah*, & imports as much as *salus Domini*, *The salvation of the Lord*, or as some read *יְשׁוּעָה* *Jeschaiahu*, *Conseruet Dominus*, or, *det Dominus salutem*, *Let the Lord save, let the Lord give salvation*; namely, according to his good word unto this Prophet, according to the manifold visions concerning the *Messiah* revealed unto him, and the cleare prophecies of him contained in this booke. It is observable, that out of this Prophet there are no lesse then * *sixtie* testimonies alleaged by our Lord and his Apostles in the New Testament, which is more then they have done out of any other of the Prophets besides (one onely excepted) namely the Prophet *David*, out of whose booke of *Psalmes*, there are alleaged *sixtie* foure, and out of both so frequently for the same reason, because they writ more clearly, more fully, more distinctly, of the *Messiah*, then any of the rest of their brethren the Prophets had done. Amongst them all, there is not found a more famous prophesie concerning him then this wee have under hand, in the words which I have read unto you, where you have him presented to you in the very cradle. For

Vnto us a Child is borne,

Vnto us a Sonne is given.

For the better understanding of these words you must

* *Musculus* in *Isayam*.

must consider well the occasion of them, and to what purpose the Prophet brings them in at this time, and that was to comfort the King in a case of distresse, as you may gather out of * 2 Chron. 28. and this was the case: *Ahaz* King of *Judah* was at this time brought very low, being sore oppressed by the Kings of *Israel* and *Syria*, with one of which hee had lately fought a great battaile, wherein hee had the worse of it, so farre the worse that hee lost 120000 men upon the place, besides 200000 more of all sorts taken prisoners, and carried away captives, so great a blow as that he was afraid it might not onely weaken his Kingdome in his hands, but even shake the foundation of the Monarchie for ever. In this case hee comes to the Prophet for counsell and for comfort, and the Prophet gives him both, and the grounds of both hee fetcheth from the child in my text: he bids the King be of good comfort, and that the losse of that day should not so much trouble him, nor the feare of the ill consequence which hee did misdoubt might fall thereupon, in as much as there was a child borne in whom he should be relieved in all this; A mighty Prince that should do valiently, that should raise amongst them a greater and more glorious Kingdome then that was when it was at the highest, that should fight against the enemies of it a more terrible battaile then that which hee had fought, and win upon them a more glorious victory then he had lost. (though not with sword and speare, but with sword and fire, with a two-edged sword, proceeding out of his mouth, and with the spirit of

* The history there refers to the prophesie here,

2 Chron: 28:

Isay 1. 25.

Isay 4. 4.

* The Prophet under the type of Hezekiah preacheth to the King the Messiah.

burning, the spirit of grace & power conquering by the Gospell: all this in the fift verse, *Every battaile of the warrior is with confused noyse, and garments rolled in blood, but this shall be with burning, and Jewell of fire:* And then in the sixt verse hee tells you who it is that shall execute all this, & that is the Child in the Text, whom he describes by nine glorious attribures in all and every of them making him out a mighty Prince indeed. *The government shall be upon his shoulders, and his name shall be called Wonderfull, Counsellour, the Mighty God, the Everlasting Father, the Prince of Peace.* Of the increase of his government, and peace there shall be no end, *Hee shall sit upon the Throne of David, and upon his Kingdome to order it, and to establish it with judgement and justice from henceforth even for ever.* * The Prophet all this while, and in all this (under the type of Hezekiah, the Sonne of Ahae, a hopefull Prince, and as yet but a child) with singular art preaching Christ unto him, and prophesying of the glory and greatness of his Kingdome, (the spirituall Kingdome of the Church) for the protection and preservation of which he should doe wonderfully. To him the Prophet leads the King now in the day of his distresse, as to a ground and pillar of hope, & comforts him in the advancement of the Kingdome of Jesus Christ, even against the losse of his owne. Be of good cheare. *For unto us a Child is borne, unto us a Sonne is given:* This was the method and the meanes by which the Prophets before the comming of Christ were wont to comfort the people of God in the time of their trouble, by leading them unto Christ, by pointing them

to the *Messiah*, in whom was laid up all their hope and comfort, this was a *standing comfort* in the Church which never failed them, a *reserve* of hope, unto which in the time of their most grievous troubles they had recourse and found reliefe: And hence it is observed, that the clearest visions of the *Messiah* have ever beene made out to the people of God in the darkest times: *Jacob* in *Aegypt*, *Moses* in the wilderness, *Daniel* in the captivity, saw more, and more clearly of the *Messiah*, then they did at any other time besides: The Lord in his mercy having appointed him as a ground of their hope and comfort against evill times: in the remembrance of whom they might stay themselves untill his coming: And such a time was it with *Ahaz* now; and therefore such a method and means doth the Prophet use to comfort him: Be of good cheare, *for unto us a child is borne, unto us a sonne is given.*

And (beloved) let us learne from this method of the Prophet how to comfort our selves and others in the like cases, even by embracing this child in the armes of our faith, by flying unto Christ with the wings of our hope, and by having recourse to the * sure mercies of the *Covenant* purchased by his blood in it is laid up all our hope & happinesse, that's our reserve and sure refuge unto which we must trust in an evill day, and well may, for it will not faile us. If such a day come (and such daies will come) remember the Prophets counsell, turne thee to Christ, and turne to the covenant of grace, of which hee is the mediator, and consider the pretious and glorious things

Gen. 49. 10.
Num. 23.
Dan. 9. 24.

* *Fundamentall
mercies are sure
mercies.*

*The Covenant
of grace the
charter of the
Church.*

Ephes. 1. 4.

1 Pet. 1. 18.

Tit. 3. 7.

Gal. 4. 5.

Psal. 32. 1.

Luk. 10. 10.

Col. 1. 12.

things therein sealed up and made sure to thee, read there thine eternall election to grace and glory firmer then the mouniaines, thy redemption by the blood of *Iesus Christ*, thy free justification by faith, thy reconciliation and peace made with God, thy adoption to the honour to become the sonne of God, the remission of thy finnes, thy name written in heaven, and thy infallible title to an inheritance in glory, all made over to thee, and all made sure to thee in the Covenant of grace: all *ἔχω βεβαίως* (as the Greeke proverbe hath it) without the reach and danger of the dart, unshaken grounds of hope and joy in the midst of all the troubles, losses, and crosses which in this mortall life you are subject unto, thinke upon these and be comforted, when all is lost, something yet there is left in these, which we cannot lose, when the world hath done its worst, something yet it hath left us, which it could neither give, nor take away, enough (in the Prophets judgement here) to comfort a King, even in the losse of a Kingdome, and in all that comfort have we all a share as well as he,

For Vnto us this Child is borne,

Vnto us this Sonne is given.

In which words here are three things which cleerly to the eye, and at first view offer themselves to our examination, take them in so many words.

1 *Quis Who?*

2 *Quid What?* and

3 *Quibus To whom.*

1 In the first of these we are to enquire *who* it is of whom the Prophet speaketh this? and that the

Text

Text gives you in in two words, *A Child, A Sonne.*

2 In the second we are to consider *what* it is that he speaketh of him, and that he gives us in in two words more, *is borne, is given, The Child is borne, but the Son is given.*

3 In the third we are to examine to whom hee is so borne, and for whom he is given? and that wee have in a double expression too, *Nobis, to us;* and againe, for failing, *Nobis, to us; For unto us a Child is borne, unto us a Sonne is given.*

Of these in order, and first of the first, *Quis who?* As sometimes that noble *Eunuch* askt the question, *Act. 8. 34. I pray thee of whom speaketh the Prophet this? of himselfe or of some other?* such is the question here offered in the Text, of whom doth the Prophet prophesie this? of the *Messiah*, or of some other?

Surely of some other sayes the *Jewe*, which (because he will by no meanes heare of Christ yet come in the flesh, and because the Prophet speakes in the præter tense, *is borne, is given*) tels us, we must needs understand this of some child that was now actually borne and visible in the world, and in that enquirie they pitch upon *Hezekiah* the sonne of *Ahaz*, a child now of about * 13 yeares of age; as if the Prophet (like some flattering Court-Chaplain, to please the King) did in these words but sooth and smooth him up, by telling him what a glorious Prince his sonne *Hezekiah* should prove, & what a mighty and lasting Monarchie he should raise, and be established in.

In answer to this cavill, we do not deny but that the Prophet did all along in this prophesie allude

to

* As by computation of time may be gathered out of
2 King. 18.
compared with
2 Chron. 28.

*The Prophets
singular are to
gaine the Kings
eare while hee
preacheth Christ
unto him.*

to *Hezekiah* (a hopefull Prince) as to the type of another Prince farre more glorious, herein (with singular art) gaining the Kings eare, the more readily to entertain the doctrine of the *Messiah*, when he preacheth him to him under so lovely and lively a type as his owne sonne, whereby hee did not onely honour the Prince in making him the type of Christ, but leading the King on with delight in hearing such glorious atchievements personated in his sonne, hee prevailed with him the more readily to receive him that was personated by him, and while he opens his affections to the taking in of the one, he takes the advantage of it to convey in with him the other also, the type with the Antitype both together : wherein he acted the part of a wise charmer. Fishers of men should be cunning, and have baits of all sorts to catch soules withall ; and (reserving still the innocencie of the dove) need had they bee wise as serpents , which have serpents to deale withall, which will stop their eares to the voyce of the charmer, charme hee never so wisely.

But that it could not be *Hezekiah* which was here principally intended, the sequelle of this verse makes it cleare, where the wonderfull things spoken of this child, and the magnificent titles attributed to him in the description of him, are too high and glorious to be ascribed to *Hezekiah*, or to any mortall man else.

If I were to preach in a Synagogue of *Jewes*, mee thinks I should need no more but foure other propheties (to this in the Text) to convince them, and to demonstrate the Child in my Text to be the *Messiah* that

that was to come and none other, that child which above 3000 yeares before, the Lord promised to Adam to comfort him after his fall, *Gen. 3. 15.* That child which to the Patriarchs and Fathers of former generations was preacht and pointed at, in types and figures, promises and propheties, sacraments & sacrifices under the law. That child whose day Abraham saw a farre off (but dimly) as it were, through a perspective glasse, and at a distance: that child which was the joy of the world, the expectation of the nations, the hope of all the ends of the earth; that's the child which here the Prophet speaks off, and in the Text presents to us as visibly as if (with old Symion) he had him in his armes, *Unto us A Child is borne.* And to this give all the Prophets witness. *Micah* foretold long before, the place where he should be borne, at * *Bethlem, Micah 5. 2.* little *Bethlem* in this Honourable above all the Cities of all the other tribes, yea above *Jerusalem* it selfe, in that it was the birth-place of our blessed Lord: which therefore *S. Ambrose* often calls *Christi villula*, Christs little village. Old *Jacob* 1000 yeares before that foretold the time when he should be borne, *Gen. 49. 10.* when the Scepter was departed from *Judah*, and the Lawgiver from betweene his feet, not before. This our Prophet 19. Generations before he was borne, foretels us out of what stocke, tribe, & family he should come. *Isay 11. 1.* That hee should be a branch springing out of the roote of *Jesse*, of the Tribe of *Judah*, of the stocke and lineage of *David*: And in the 7th of this Prophecie, and 14th verse, hee comes nearer yet, and describes the very

C

woman

Ag. 10. 34.

* The very name of it did prophecie, and promise some singular good to us out of it.

וַיֵּלֶךְ

signifies the house of bread, and out of it did hee come that was the bread of life.

woman of whom he should be borne, tels us, what manner of woman she should be, and what manner of child he should be that was to be borne of her: that his mother should be a *Maid*, *Behold a virgin shall conceive, and beare a sonne*; and the child should be a *twin*, and yet but one neither, but that one consisting of two natures united together in one person, and these natures as different one from the other, as heaven is distant from earth, and therefore had he a name assigned him from heaven suitable to them both, and comprehending both of them in the signification of it. His name shall be called *יְהוָה עִמָּנוּ Immanu-el*.

So then you have the time when, the place where, the tribe and family out of which this child should be borne, you have him described by two distinguishing properties besides, the one in the mother that should beare him, the other in the child that should be borne, by which he may be knowne from all other children in the world. Then wee need goe no further in this enquirie, lay all these together and compare them with what you read in the first chapter of the Gospel by *St Matthew*, and the second by *St Luke*, and you have found the child that we looke for, what here you have in the prophesie, there you have in the history. This day are all these Scriptures fulfilled in your eares. There is no stronger prop for our faith to confirme us in the truth of those things which wee beleeve, then when wee see that those things which are come to passe were so long before foretold that they should so come to passe, and among all the great things which time hath brought forth

Mat. 1.

Luk. 2.

forth since the creation of the world, there is nothing wherein this hath beene so punctually made good, as in the things concerning this child, of whom there is scarce any passage in his conception, birth, baptisme, life, death, buriall, resurrection or ascension so small, but wee can shew it you, either in promise, or prophesie, or type, or figure, or sacrament, or sacrifice, long before, (many of them some thousands of years before foretold and foreshewed, whence it is that you read so often in the Gospells such expressions as these, *That it might be fulfilled which was spoken by the mouth of such a Prophet, and that it might be fulfilled which was written by such a Prophet*: That you may see how in all things concerning the *Messiah* the Prophesie and the history agree and answer each other (as in a glasse) face to face: In so much as there is nothing more to be wondered at, or indeed to be lamented, then the judicall blindness of the *Jewes*, which to this day doe not see these things, nor acknowledge the *Messiah* come in the flesh, but doe with great earnestnesse still looke for him out at the window, when he is long since come in at the doore: The Lord open their eyes that they may see him, and that they may looke upon him whom they have pierced, and and mourne for him abundantly, even as a mother mourneth for her sonne, and as one that is in bitterness for her first borne.

And that they may do so, here it is necessary that we remove the scruple in the Text (which they stumble at) arising from the time wherein the Prophet gives you in his birth, which here he expresseth

Matth: 1. 22.

Matth: 2. 15.

Nor to be trembled at, then the impudence of the *Arbitt* that dare call them into question

Zach. 11. 9.

Mat. 7.

Anticipatio.

Hab. 2. 3.

in the præter tense as a thing done already, *is borne, is given*: whereas they say even the child that wee speake of was not borne till about 700 yeares after this prophesie uttered: And it is true that they say, for if we search the Chronologies of time, and the Genealogies of this Child, we shall find there were 19 generations between this of *Abaʒ*, in which the prophet prophesied this, and that of *Mary*, wherein and of whom this child was borne, which tooke up much about this time that they speake of. But it is an usuall thing with the penmen of the Holy Ghost especially writing the historicall and propheticall parts of Scripture thus to expresse themselves, and to speake of things to come as if present, or past already by a figure usually found in Scriptures, called *Anticipatio*: But there is more in this expression here in this place then a bare figure, the prophet hath a further meaning in it, and would thereby teach us, and point out unto us these three things.

1. First the certainty of fulfilling the promise of his comming, that it was as sure as if they had had him then amongst them: what you have in hope grounded upon a promise from the all-sufficient God, is as sure as if you had it in hand, in whom all the promises are *yea* and *Amen*. If the Lord hath said it shall be done, write it done already, it is as sure as if it were done, *though the vision tarry, wait, for in the end it will surely come, it will not tarry*. If the Lord hath said, hee shall be borne, the Prophet dares boldly write him borne already, *unto us A Child is borne*.

2 Secondly,

2 Secondly, to note the eternall efficacie of his birth, life, death, and passion, with all the other parts of his obedience, in respect of which he was not only *A Child borne*, but *A lambe slaine from the beginning of the world*. And (as the prophet *Micah* tels us) his goings forth were from the begining and from everlasting, one would thinke that in this verse the prophet did speake contradictions. In the beginning of it, he tels us he shall come, *Out of thee shall he come that shall be captaine of my people*, and in the latter end of it he tels us he is come already, come long agoe, his goings out have beene from the beginning, and from everlasting, this cleare distinction reconciles the matter. There is a twofold comming of the *Messiah* an *Actuall comming*; and *A Vertuall comming*. *Actuall*ly he shall come: *Vertuall*ly, he is come already; His goings out have beene from the beginning, and from everlasting, the vertue and efficacie of his redemption reaching as well to the first man that was created in the world as to the last that shall stand upon the earth at the last day, even *Adam* the *peccator* was saved by his death: for of the salvation even of him (notwithstanding his grievous sinne and fall) wee nothing doubt, yea *Origen* hath recorded it, that (when he had finished his daies on earth, and returned to the dust from whence he was taken, he was buried in mount Calvery in the very place where (about 4000 years afterwards) the Crosse of Christ was set whereon he was crucified. A wonderfull providence (if true) *ut primus virtutis sanguinis Christi sentiret qui primus peccati author fuerit*, That he might first feele the efficacie of

Micha. 5. 2.

* That is, ver-
rually, and ef-
ficaciously ac-
cording to the
distinction fore-
going.

Christs blood which was the first cause of shedding it. Hee did not then * first open the Kingdome of heaven to all beleivers when hee had overcome the sharpnesse of death, but when (by covenant made with his father, and concluded upon for the reconciling of the world) Hee tooke upon him to deliver man. And had it not been so, the patriarchs and fathers of former generations before his coming in the flesh had beene very unhappy (with all their faith and hope, piety and patience, holinesse and obedience (in which they were exemplary) to be thrust into *Limbus*, there to be imprisoned for so many hundreds of yeares (as by the doctrine of the Church of Rome they must) untill Christ came thither with his Crosse to breake open the prison doores, and to set them free. They were in Christ before us, they saw his day and rejoyced, and not onely *Isay* in his time, but the Fathers of the first ages of the world (long before him) embraced this child in the armes of their faith and hope, & acknowledged, (as in the Text) *Unto us this Child is born.*

3 Thirdly, by this expression doth the Prophet preach to us, and declare the omniscience, and eternity of the Lord God, with whom there is no distinction of time, nor any part of it past, or to come, but to whom all time is present, with whom one day is as a thousand yeares, and a thousand yeares but as one day, which sees all things past and to come *unto us* at one view present before him; which calleth things that are not as if they were, which saith unto *Cyrus*, thou art my Shepheard, I have knowne thee and called thee by name: an hundred yeares before

Cyrus

Cyrus was borne: neither is it in the power of any power under or in heaven so to speak, but only of him who writes himselfe *אֲנִי*, I AM the *Α* Alpha, and the *Ω* Omega, the beginning and the end, the first and the last; which lifteth up his hand to heaven and saith, I live for ever. And therefore upon this triall the Lord challengeth all the heathen gods, pretenders to deity, *Isay 41. 21. Produce your cause, saith the Lord, shew your strong reasons (saith the King of Jacob) let them bring them forth, and shew us what shall happen, let them shew the former things what they be, that wee may consider them, and know the latter end of them: or let them declare the things for to come, shew the things that are to come hereafter, that wee may know that ye are gods.* A more convincing argument of the deity then that of miracles, in them there may be juggling, and *Jannes and Jambres* in many strange things may goe as farre as *Moses*: but to foresee things to come at such a distance, at which it is impossible to see them in their causes, any farther then as it is the will and counsell of him that hath ordained them, to bring them to passe according to his owne purpose, is the act and worke onely of a deity. When therefore you read in these words what the Prophet speaks, do but remember withall from whom he speaks, and you will be satisfied.

Adde hereunto that the Prophet (though speaking here of the *Messiah* yet) alludes to *Hezekiah* the young Prince and lively type of him, in whom he is said to be actually borne, as in his type and representative.

In all which respects the expression of the Prophet

Exod. 3. 14.

Revel. 1.

Isay 41.

phet here is not only defensible, but divine, & high-
tull of grace and truth, and preacheth to the world
Christ incarnate with power. The Angell seconds
him *Luke 2. 11. Unto you is borne this day in the City of
David, A Saviour, even Christ the Lord.* And see, with
what joy does hee deliver the newes of it? and how
beautfull are his feet upon the mountaines, bring-
ing the glad tidings of it? the whole universe
seemes to be sensible of it, men and Angels rejoyce
at it, and heaven and earth joyne together to cele-
brate his Nativitie: the starre appeares, the Angels
sing, the heralds poast, the shepherds run, the Kings
come in to bring their presents, and to tender their
homage to him in his very cradle. And shall it be re-
proveable in us this day to joyn with them in contri-
buting our *ballelniahs* of joy and praise for our share
in this holy birth? or in the Church that it hath ap-
pointed a set and solemne day for that purpose, be-
cause * perhaps we cannot give you in precisely (at
this distance of time) the very day, or houre of the
day wherein he was borne into the world? why it is
not our purpose to calculate his nativitie, that wee
should be so precise in this matter, But to the honour
of God, and for our owne comfort to preserve and
perpetuate the memory of so great a mercy, to renew
our thankfulnesse for the unspeakeable good pur-
chased unto the world by it, to meditate upon the
benefit of his conception, and incarnation, and to re-
joyce before the Lord, and in the Lord, for the fa-
vour and good will which thereby hee hath shewed
to the sonnes of men, duties which (though on no
day

* For there are
that undertake
to give us in
more then that,
the very minute
in which he first
opened the ma-
trix, as Carda-
nus a famous
Astronomour,
who gives it
in at 15. mi-
nutes after 10.
at night, Virgo
being then a-
scendant in
prima domo,
in his Commen-
tary on Ptolom-
ies Quadri-
partite.

day unseasonable, yet then surely most suitable, when (a day being set apart for those duties) we set our selves apart for that day, and suspending our thoughts from all worldly cares, and taking our selves off from all other distractions, wee bend our minds (with most serious devotion, and intended affections, to the performance of the duty of the day, in the day of the duty. And this is the day that calls for that duty at our hands, *Come let us rejoyce and be glad in it*; harke how the Angels sing their *Gloria in excelsis*; Mary exults in her *Magnificat*, and why should not we (amongst them) beare a part in this heavenly Choyre for our part in this holy birth? Let us also with joy and praise sing *Glory to God on high*, for his Peace (sent) on earth below, and for his good-will shewed to the sonnes of men, let our soules magnifie the Lord, and our spirits rejoyce in God our Saviour for *לנו לנו לננו* *Lanu, Lanu*, unto us, even unto us *This Child is borne*.

SO then you see by the help of the Starre we have found the child we spake off: But what say you to the Sonne? whether is it the same with the Child here in the Text, or some other? and if the same, why doth the Prophet so suddenly vary in his expression? but even now a Child, and presently in the next word a Sonne, surely there's something in it, what may be the meaning of it? Nothing at all (saith the *Rabbi*) but only this, in the first word, he told you there was a Child borne, and in the next he tels you what manner of child it was, it was a man-child, a sonne and not a daughter.

The second
branch of the
first generall
part.

The Sonne.

Rabbi Kimhi.

1 But by the Rabbies leave there's more in it then so. It indeed the former word יֶלֶד *jelad*, here rendred a *Child*, were of the Common-gender, as in our English it is, and did signifie a woman-child as well as a man-child indifferently, then there were some ground for this conjecture, but if you examine the originall text you will find it otherwise, you will find that the word יֶלֶד *jelad* is of the masculine gender & can signifie no other but a man-child. And so, for the Prophet to bring us newes that a man-child was borne, and presently tell us it was a sonne, were an unnecessary tautologic, therefore there is more in it then so.

2 There are which tell us, that by these masculine expressions of a *Manchild*, A *Sonne* is intimated to us the honour and prerogative that the man hath above the woman in this businesse, and the interest he hath in Christ before her, in that hee was borne a man-child, not a woman-child, a *Sonne* and not a daughter.

But to this we answer, if this circumstance may be a ground of an argument, whereby to prove the priviledge of either sexe, and whether of them be nearer a kinnne to Christ, certainly it will conclude for the woman rather then for the man, for although our Lord tooke upon him the nature of a man in that sexe, yet he tooke that nature of a woman, not of a man, yea without the help of man, and so hee hath united that sexe unto himselfe in a kind of consanguinity, which the man cannot challenge. But Saint *Ambrose* hath reconciled this difference, by dividing Christ

Christ equally between them thus. *Virum assumendo, & de femina nascendo, utrumque sexum honoravit Christus*: Our Lord Christ by taking upon him the nature of man, and yet taking that nature of a woman, hath hereby equally honoured both sexes, and shewed that they have both an equall interest in him, in Jesus Christ in this respect, there is neither male nor female.

3 But yet wee have not founded the bottome of this mystery, there is more in it yet then all this, let it be well lookt into, and it will be found, that in these two words is contained and taught the greatest mystery that is in all the Christian Religion, and that is the two really distinguished natures united in the one and undivided person of our Mediatour, the humanity and the Divinity of the Sonne of God. *Vnto us A Child is borne*, there's his humanity: and, *Vnto us A Sonne is given*, theres his Divinity. As he was a child, so he was the sonne of *Mary*; as a sonne, so he was, (by eternall generation) the naturall Sonne of God: as a child, so he had a Mother, but was without a Father; as a sonne, so he had a Father, but was without a Mother: and so was the true Antitype of him (in whom hee was long before typified) *Melchizedek, without father, without mother, without generation*: in respect of his humanity without a father, in respect of his Divinity without a mother, and therefore *his generation who shall declare?* No wonder if a few words after my text the Prophet tels us *his name shall be called Wonderfull*.

And (as here in my text,) so all along throughout

Heb.

I say.

the whole course of his life, from his birth to his baptism, from his baptism to his death and passion you shall observe how this *child*, and this *sonne*; the *Divinity*, and the *Humanity* of *Christ*, (like *Hypocrates* his twins,) goe hand in hand together.

His birth was meane, his parents poore, there was no roome for them in the Inne, they are faine to take up a stable for their quarter; they find more kindnesse among the beasts, then among them that owed them, there is he borne, *Luke 2. 7.*

Behold the Child.

But do you not see at the same time a strange and new created starre appeare in heaven waiting upon his birth, and the place where the child laye and doe you not heare the Angels singing, *Gloria in excelsis*, in honour of his Nativitie?

Behold the Sonne.

As his birth was meane, so his accommodations are meaner, being borne he hath not a place where to lay his head. *This shall be a signe unto you* (saith the Angell) *you shall find the babe wrapt in swaddling clothes and laid in a manger.*

Behold a Child.

But do you not see at the same time, Kings by inspiration come from the East to doe him homage, do you not read how they brought their presents to him, Gold, Frankincense, and Myrrhe; Gold representing the Kingly office, Francumcense the Priestly, and Myrrhe the Propheticall office which hee was borne to, and which he was to beare and exercise in the Church.

Behold A Sonne.

When

*The Kings of
Arabia and Sa-
ba shall bring
gifts. Ps. 45.*

When he was to be baptized he submits himselfe unto an ordinance, and to receive it at the hands of a man infinitely meaner then himselfe, one that professeth he was not worthy to unloose the latcher of his shooe, yet without disputing he goes into the water, and is baptised of him.

Metth. 3.

Behold A Child.

But looke up and you shall see the heavens opened unto him, and the Spirit of God in the likenesse of a dove descending upon him, and you shall heare a voyce from heaven giving testimony of him, *ὁ υἱός ἐστιν ὁ ἀγαπῶμενος*. This is my beloved Sonne in whom I am well pleased.

Behold A Sonne.

When his parents (as the manner was) went up to Jerusalem to the feast of the Passeeover, they tooke him along with them, he was numbred among other children, and as an ordinary child hee went in the multitude with the rest, when his parents missing him rebuked him for it, hee submitted to their reprehension, and (as the text tels us,) *He came downe and was obedient to them.*

Luk. 2.

Behold A Child.

But do you not read, how at the same time being but twelve yeares old, he went into the Temple, presented himselfe among the Doctors, disputed with them, both hearing them and posing them, asking them questions, resolving their doubts, and that with such gravity, such satisfactory resolution, as raised astonishment and admiration in all that heard him?

Behold A Sonne.

Lastly, to conclude this paralele, at the time of his passion you see him under the hands, and power of his enemies, scourged, crowned, crucified, hanging on the Crosse, bowing downe his head sorrowing, complaining, weeping, bleeding, dying.

Behold the Child.

But do you not see at the same time, the heavens grow blacke, and darkned above, and the earth trembling beneath him : do you not see the graves open, the rockes cleave in sunder, the vaile of the Temple rent, and the whole universe seeme to be troubled at the sadnesse of the spectacle ?

Behold the Sonne.

And thus you see (not only in my text, but all along, the history of the Gospell, and throughout the whole course of our blessed Redeemers life) the glory of the Lord appearing in the cloud, the divinity of the Sonne of God breaking out through the cloud and veyle of his flesh, and both of them clearly manifesting themselves in the person of our Mediatour.

Ambrose.

And therefore (as the Father hath observed) when you see him crying in the cradle, or crucified on the crosse, when you see him hungry and thirsty, weary, weeping, sorrowing, grieving, bleeding, & dying, *Ecce homo, Behold A man*: But when you see him casting out Devils, raising the dead, feeding of thousands with a few loaves, and fewer fishes miraculously multiplied: when you see him, reading the riddles of mens inmost thoughts, forgiving sinnes, commanding not onely winds and seas, but unclean spirits and devills unto obedience, then *Ecce Deus, Behold A God*: Behold

hold them both in my text in this child, and in this sonne, *Infans vagiens in cupabulo, filius tonans in Cælo*, A child crying in the Cradle, and hee at the same time A sonne thundering in heaven: an Infant thrust out of doores to take up his harbour in a stable, and he at the same time A Sonne disposing of Paradise, and of the glorious mansions in heaven, at the right hand of his Father.

And there was a reason for all this, yea there was a necessity of it on our parts, or els he could never have reconciled us to God the Father, nor have become for us a fit and perfect Mediatour. Neither the child without the sonne, nor the sonne without the child, could have done it, hee must be both, A Child, and A Sonne too, both God and man, that was to reconcile God and man, heaven and earth together. Had he beene only man, he could never have laid downe a price which might have beene of sufficient value to ransom the sinnes of the whole world, and had hee beene onely God, he had not had what to lay downe to ransom them withall, not a body to offer up in sacrifice for us, nor blood to shed, without which there is no redemption, (for the God-head is impassible.) Had he beene onely man, he could never have gone through the great worke of our redemption, he could never have stood under the great weight of his Fathers wrath, and the burden of the sinnes of the whole world, which were to be laid upon him. And had he beene onely God, he could not have satisfied the justice of God for the sinne of man, which required that satisfaction should be made in that nature

that

Ambrose.

*Reasons of this
marvelous uni-
on of two na-
tures in the one
un divided per-
son of our Me-
diatour.*

that had offended: and what satisfaction had it been for God to satisfie himselte upon himselte, for the sinne and offence that was committed against him by another? There was a necessity (therefore) that he should be both, that the Child and the Sonne together; the Humanity, and the Divinity united in one might make up the person of a fit *Mediatour*.

1 There was a necessity that hee should be man that so he might punctually satisfie the justice of God for the sinne of man, answering for sinne in that nature that had committed it. *Therefore A Child.*

And there was a necessity hee should be God too, that by the dignity of his person hee might adde value to his sufferings and obedience, to make them meritorious and of a sufficient price to ransom the sinne of thousands. *Therefore A Sonne.*

2 It was necessary he should be man, that so hee might have what to offer up to God in sacrifice for us, even a body capable of death, and blood to be shed for remission of sinne for the taking off of the sentence of death that was gone out against us:

Therefore A Child.

And it was necessary hee should be God too, that so by the power of his deity hee might support his humanity in that great conflict, and under that great burden of his Fathers wrath, and the sinne of the whole world that lay upon him, and that in the end he might be able to rescue himselte out of the hands and power of hell, death, and the grave; and by his owne power, to raise up his body from death to life; and openly to triumph over it. *Therefore A Sonne.*

Therefore

Therefore both, that hee might be a fit Mediatour betweene both, neither as God, so tendering the honour of the Deity offended, as to forget the misery of the poore lost sonnes of *Adam*: Nor yet as man, so compassionating the misery of the lost sonnes of *Adam*, as to neglect the honour of the Deity offended, but as one that was partaker of both, deare to both, and both to him, hee might lay an indifferent hand upon both, and so become betweene both, an equal, indifferent, and impartial Mediatour.

And here (beloved) you have the revelation of that great mystery, *the mystery of godlinesse*, the mystery of which Saint Paul writes to *Tymothy*, *1 Tim: 3. 16.* *μυστήριον τῆς εὐσεβείας, without controversie great is the mystery of godlinesse: and whats that? God manifested in the flesh: God in Christ reconciling the world unto himselfe. 2 Cor. 5. The Word made flesh, Joh. 1.* A mystery indeed, which the Angels themselves desire to looke into, *1 Pet. 1. 12:* *τὰ ἐκκρυψμένα* (saith the Originall) to pry into, to the very bottome, implying, that the farther they pry into it, the farther they may, and the more still they discover of the myserie, affording matter of admiration, even to those Angelicall spirits: And although wee are not able to looke so farre into this great mystery as those Angelicall spirits are, nor to discover so much of it as they doe, yet let it be seriously lookt into, and the discerning spirit will easily perceive how in this high mystery all the most glorious Attributes of Almighty God doe meet together, and worke together, and in most eminent manner display themselves, how his wisdom, his

2 Cor. 5. 19.

Joh. 1. 14.

E

power

Luk. 2. 14.

power, his justice, and his grace are all set awork in this great designe, and the result of them all is, just the burthen of the Angels song, *Glory to God on high, peace on earth beneath, and towards men good will.*

Gen. 2. 17.

1 First his wisdom in laying the plot, in contriving the way how mankind lost should be restored and saved, and yet he not suffer in the honour of his truth and justice which had past against them the sentence of death, *In quo die commederis morte morieris: In the day that thou eatest, thou shalt die the death.*

2 Secondly, his power in bringing this about, being contrived, (against so great oppositions, so many difficulties standing in the way) and effecting it with such happy successe as he hath done, though it cost him deare.

3 Thirdly, his justice in punishing sin so severely, and that in his owne Sonne, being but an undertaker for it, and that meerly out of his love and compassion to poore soules lost and undone, that they might not perish.

4 Fourthly, his grace in being at such cost to save and to restore sinfull men his enemies, that had so highly offended him, and undone themselves. All these may he that runneth read in this mystery. There is in the 85. Psalme, and 10. verse, a sweet passage of the Prophet *David, Mercy and truth are met together, righteousness and peace have kissed each other: Behold in this mystery they are met together, and in this glorious designe they kisse each other. His mercy such, that rather then mankind shall perish, his owne and onely sonne shall become a Child, take their nature*

nature upon him, and in that nature suffer all, that mankind should have suffered, and doe all that hee should have done, that so all this being imputed unto him, he might have the benefit of it, that he might be excused from suffering, and accepted in the sight of God as holy, as innocent, and as just, as if he had never offended. And yet his justice such, that rather then sinne shall goe unpunished, hee would punish it in his owne sonne, yea and that with great severity too, he would not spare him, although in the extremity of the conflict he begg'd of him that he would, he desired that that cup might passe from him, yet he would not heare him, nor excuse him, but laid on load of wrath and justice upon him, gave him up to the bitternesse of death, and lockt him up in the prison of the grave, till hee had paid the uttermost farthing of our debt.

Math 26. 39.

See here how in this mystery *mercy and truth are met together, righteousness and peace* (in this Child and in this Sonne) *kisse each other*. Behold how the wisdom and the power, the justice and the grace of Almighty God all worke together, and proclaime with loud voyce, *Glory to God on high*. And these make up the first part of the Angels song.

The second part of their song proclaimes good will unto men, and declares the unspeakable good which by this mystery they receive, and there are five great blessings and benefits which they receive by it.

1 First, the ennobling of their natures : what an honour is this to our flesh to be taken into union with

Phil. 8 4.

H. b. 2. 16.

Gen. 2 27.
Ephes. 5 30

the divine nature in the person of the Sonne of God? What an exaltation is this of our nature, that the Prince of Glory should vouchsafe to cloth himselfe with it, and in it to appeare and converse among the sonnes of men? but how much more that in it hee hath victoriously triumphed over sinne, death, hell, and the grave, that in it he is ascended into heaven, and there sitteth on the right hand of the Father, & in that part of our flesh which hee tooke hath taken possession of heaven for us, and (in our names) of the heavenly mansions which hee hath purchased and provided for us? *Quid est homo? Lord what is man that thou shouldest thus consider him, or the sonne of man that thou shouldest thus regard him? thou hast made him little lower then the Angels.* Nay in this respect higher then the Angels, for he tooke not upon him the nature of Angels, but hee tooke upon him the nature of Adam, the seed of Abraham: hence arises a nearer affinity (consanguinity rather) betweene Christ and us, then is between Christ and the Angels, he becoming *flesh of our flesh, and bone of our bone*, by this are wee made sonnes of God, brethren of Christ, and coheirs with him of an Inheritance in glory. This is an high priviledge, and a great benefit which wee receive by this mystery. The enobling of our natures. And

2 The second is like unto this: The enabling of our natures to gracious and spirituall performances of holy and heavenly duties; for by vertue of this union of our natures with his, and his with ours, there flowes from him into us an influence of grace, by which he (through his spirit) lives in us, and workes in

in us, by which he informes, actuates, and animates us, as the soule doth the body, of which it is the forme; hence followeth the enabling of our natures to holy and spirituall performances; by vertue of this influence of grace, & of Christ by his spirit living in us, and working in us, we are enabled to live that life: which is according to godlinesse, to mortifie our corruptions, to deny our selves with all our corrupt lusts and passions, to crucifie the flesh, to despise the world with all the corruptions that are in it through lust, to doe and to suffer for his name, above the power of nature by a higher power and principle of grace received from above. This is a second benefit derived unto us from this mystery.

3 The third is an interest in the Lord Jesus, and with him in all that is his, in all his righteousness, merits, holinesse, obedience, in all that he hath done and suffered for us, it is all ours, wee have a right in it, for from this union of our natures, there followes a Communion, and a common interest betweene us, of all that we have or are (which is communicable) by vertue of this union our sinnes are laid upon him, and hee hath satisfied for them, and (on the other side) his righteousness is imputed unto us, and wee are justified by it. The Lord Jesus by infusing his spirit into us, makes us ** partakers of the divine nature:* and againe, himselfe taking our flesh upon him becomes partaker of our nature, and so there growes a neare union betweene us, he is ours, and we are his, he in us, and wee in him; as the vine with the branches, the husband with the wife, the body with the mem-

The admirable manner by which the union between Christ and his Church is wrought.

** 1. Cor. 1.4. J. 14.5.*

Eph. 5. 30.

1 Cor. 12. 12.

The Identitie
of Christ with
the Church.

bers are one, so Christ and those that are of Christ are one, nay (with holy reverence be it spoken) wee are himselfe, the expression is high, but it is his owne, at least breath'd from his owne spirit, 1 Corin. 12. 12. *As the body is one, and hath many members, and all the members of that one body being many, are one body, even so is CHRIST: marke this Scripture well, it containes in it a truth more pretious then the gold of Ophir: the union (should I say) nay more, the Identity of Christ with his Church, they make but one body: For the word Christ here in the text (as is clear by the context) doth not represent unto us Christ as a person, but is nomen collectivum, a collective name, comprehending in it, together with himselfe his whole Church, with every child and member of the same, all making up but one body, even so is Christ, where (as if they were himselfe) and he not himselfe without them, see how hee vouchsafeth them his owne name, Even so is Christ: so hee calls them, and so hee counts them Oh the happinesse and security of the poore Saines in this respect, they are rich enough, happy enough, when he is theirs who is the fountaine of all happinesse, In whom are hidden all the treasures of wisdom, and godlinesse, and from whose fulnesse, as at the well-head, they all receive grace for grace.*

4 The fourth benefit derived unto us out of this mystery, is in the sympathy that hence ariseth betweene Christ and those that belong unto him, for from this union and mysticall marriage of our natures together, there followes a sympathy betweene him and us, whereby that which is done to the one,

is done to the other also, whether it be good or evil, *be that receiveth you receiveth me, & he that despiseth you despiseth me*, saith the Lord to, and of, the least of those little ones which belong to him, *Luke 10.* You cannot give a cup of cold water to a Disciple, under the name of a Disciple, but Christ thanks you for it, as if you had given it unto him. *For in as much as you did it to the least of these little ones, you did it unto mee, Matth. 25.* Againe, you cannot offer the least wrong or injury to any of them, but hee will take you for it, as if you had offered it to him too. If *Saul* be travelling to *Damascus* with commission to persecute the members, the head lookes downe from heaven and complaines *Saul, Saul, τι μὴ δυνάμεις Saul, Saul, why persecutest thou mee? Act. 9.* not mine, but mee, because mee in mine, thou woundest mee through their sides. Oh that this sympathy were reciprocall in us too, that the same mind were in us towards Christ Jesus, which is in him towards us, that we could be sensible of the wrong, and dishonour that is done unto him daily, as if it were done immediately unto our selves, so it was with the holy Prophet. *The rebukes of them that fell upon thee fell upon mee. And, do not I hate them that hate thee? even as if they were mine enemies?* - Yes, I beare him witness hee did, and for those that loved and feared the Lord, hee loved them as well, and that *conamine*, and *qua tales*, for that very cause, and in that respect, because they did love, and feare the Lord. Oh that we had that witness within our selves that we did regard the cause of God, and the honour of God as this Prophet did, and that wee did shew our

Matth. 10. 40.

Matth. 25. 40.

Psal. 69 9.

Psal. 139. 21.

Psal. 15. 3.

our love to God, by taking to heart the wrongs and dishonours that are daily done unto him (in his Church, his Children, his Cause, his Ordinances, his Names, his Sabbaths, in all that is deare unto him) as if it were done unto our selves, the Lord would surely take it very well at our hands, and reward that pious affection seven-fold into our bosomes.

Exod. 33. 20.

Heb. 1. 3.

5 Lastly, heres aground of reverent boldnesse, & child-like confidence in our approaches to the throne of Grace, we can not draw neare to God, nor looke upon him in his Majestie, but wee shall be oppressed by his glory (*No man can see mee and live*) but to God incarnate, to God manifested in the flesh, wee may, and live: wee cannot looke upon the body of the Sunne in his brightnesse, but it will hurt our eyes to behold it, but wee may looke upon it in the water without danger: behold Christ in the flesh is the *Character of the Glory of the Father*, and the expresse image of his person: through him wee may behold him, through him we have accessse unto him; and if we dare not be too bold with the Sonne, yet let us looke upon the Child, inviting us to the throne of grace, to partake of the plenty of his Fathers Court.

Behold what a treasury of Grace and Glory is here contained in this mystery, what precious priviledges we receive by it! what wonderfull fruits, and effects are brought forth by this wonderfull designe; all suitable to the greatnesse of the meanes, by which they were wrought, and the high honour and digniry of the persons which acted in it: no lesse then the wisedome of the whole Trinity, was set aworke in laying

laying the plot, and contriving this great businesse, no worse then the Sonne of God himselfe in his owne person, imployed in the executing of it, and where there was such a Councell Table to deliberate and to resolve, and such a person to execute, needs must the effects of both be high and glorious, suitable to the honour, greatnesse, wisdom, and power of the high persons exercised in the producing of them, and so (you see) they are.

Let no man then for ever hereafter reproach the Christian religion, with the meannesse, or despicableness of him that was the founder of it. Let no man object unto us the humanity, nor the humility of our Mediatour, when wee see for what glorious purposes he was content to stoope so low, and what pretious grace he hath obtained and purchased unto his Church in so doing.

Let not the *Jewe* stumble at the Crosse of Christ, by telling us that we beleve in a crucified God: nor let the Atheist stumble at the Cradle of Christ by telling us we embrace a Child for our God. Nor let *Nestorius* reproach us with our *bimestris* or *trimestris Deus*, a God of two or three months old, as hee blasphemously calls him. If the *Child* seeme little in your eyes behold the *Sonne*, if the *Cradle* offend you, behold the *Starre*, if the *Crosse* offend you, behold the *Heavens* without a *Sunne*, and the *Starres* withhold their shining at the spectacle. And be not faithlesse but believe, and you shall see greater things then these. You shall see this *Sonne of man* comming in the clouds, with

Conclusio.

Nestorius his Blasphemy.

Matth 25.

F

power

power and great glory. Now you see him in the Cradle, then you shall see him in a fiery Chariot, riding upon the wings of the wind; now he came in *Virgine*, then hee shall come in *Libra*, with a ballance in one hand to weigh the actions of the sonnes of men, and a two edged sword in the other, to cut them off, and to be avenged on his enemies, now he came attended with a few fishermen, and others of the meaner sort that followed him: but then he shall come attended with thousands and thousands of thousands of Angels, and Arch-Angels: now he came in humility, then he shall come in glory; now he came to be judged, but then he shall come to judge both quick and dead, yea to judge even them that judged him: & the souldiers shall looke upon him whom they have pierced; and the Jew shall looke upon him whom they have rejected, and the *Arrians*, *Eunomians*, *Ebionites*, *Cerinthians*, *Photinians*, *Socinians*, and *Molomitans*, shall looke upon him whom they have denyed, and despised, and shall be confounded, when they shall see him now armed with power and authority, to be avenged on them for their contempts, and injuries done to him and his for his sake: And those that have confessed him, shall say unto them, by way of reproach and insultation, *Behold yee despisers and wonder, and perish.* And the King shall say unto them, as sometimes to those Rebels in the Gospell, *Those that would not that I should raigne over them, bring them hither, and slay them before my face.*

Q^u then kisse the Sonne lest hee be angry, and so ye perish, embrace the Child in the arms of your faith, and best

Zech: 11.

Ag. 13. 41.
Luk: 19. 27.

Psal. 2. 12.

best affections, that so hereafter he may embrace you in the armes of his mercy, *Infans est, noli timere; filius, noli spernere*: Behold he is a Child, that you should not be afraid to draw neare unto him; and a Sonne, that you may not dispise him. Let the meditation of the former raise in you hope and confidence, and of the latter beget in you feare and reverence, and both together that saving comfort, sound joy, and settled peace, that flowes from your reconciliation with God, and your adoption to the honour to become the Sonnes of God, brethren to this Child, and co-heires with this Sonne, of an inheritance in glory, the very end of this his Child-hood, and of this his Sonship; the very end why he was borne to us, and given for us. Lord let him have his end in us, that we may have our fruit in him, even the end of our hopes, the salvation of our soules in blisse, and glory that never shall have end. *Amen.*

Ambrose.

The end of the first Sermon.



COMFORT FROM THE
CRADLE AS WELL AS
from the Croſſe of CHRIST.

The ſecond SERMON.

ESAIAH 9.6.

*Vnto us a Child is borne,
Vnto us a Sonne is given.*



Have given you an account of the first
generall part of the Text inquiring of
the person, who and what hee is of
whom the Prophet speaketh this, as he
is here represented to us under the
names and notions of *A Child, A Sonne*, and there-
in I have discovered unto you the stupendious my-
stery which lyes coucht under these two words, and
is clearly made out from them, an i that is the two
really distinguishd natures, united in the one indivi-

Transitio.

ded person of our *Mediatour*, the *Deity* & the *Humani-
 ty* of the *Son of God*, both made good not only out
 of the text, but all along throughout the whole course
 of his life, from his birth to his baptisme, from his
 baptisme to his death as in the severall passages of
 them all I have observed: In his birth, you had A
 Cradle for the Child, and a Starre for the Sonne: In
 his Baptisme, water for the Child, and a voyce from
 Heaven for the Sonne, In his passion A Crosse, and
 A Crowne of thornes, nailes, and a speare, scour-
 gings, and whippings, and stripes for the Child: and
 thundrings and darknesse, and an earth-quake, and
 rocks cleaving in sunder, and graves opening, and
 the veyle of the Temple rent for the Sonne, and ge-
 nerally throughout the whole course of his life in
 the severall eminent passages of it you saw the glo-
 ry of the Lord appearing in the cloud, infallible e-
 vidences of the Deity, breaking out through the
 cloud and veile of his flesh. I shewed you the rea-
 sons of all these wonders, they were wonderfull
 things that he was to doe, and therefore not to be
 transacted but by wonderfull means, and by a won-
 derfull person, even by him whose name is called
VVonderfull: And I shewed you the fruits issuing out
 of them all. *Glorie to God on high, peace on earth below,*
and towards men good will. I am now to examine the
 second generall proposed, wherein we are to confi-
 der, what it is which is here affirmed of this Child,
 and of this Son, and that is laid down in two words
 more *Is borne, Is given.* The Child is borne, but the
 Sonne is given.

Luke 2.

First

First, *The Child is borne.*

That is was necessary that our Mediatour should be made man it is confest, and we have shewed the reasons of it: but why **A Child**? why borne of a woman? why to be conceived in the wombe? this is much more, and surely there is more of the mystery in it, which yet we have not discovered: when the first *Adam* was created he was made **A man**, not **A child**; created, nor begotten; **A man** in full strength and perfection of life, and so was excused all the impotencies and imperfections of Childhood and infancy. And when the second *Adam* came to repaire, and to restore what he had lost, was it not reasonable, and agreeable to his type that hee should be made a man too in perfect state, stature, and perfection of life as the first was, and so have beene abated all those parts of his sufferings, and degrees of his humiliation, which in the wombe, and from the wombe in his childhood and infancy hee past through. must he needs become **A Child**, be conceived in the wombe, and borne? what was the reason of this?

Yes surely there was reason for it, nay there was a necessity of it, it must needs be so, and I will give you in three Reason for it.

1 The first concernes the posterity of *Adam* in generall.

2 The second concernes the daughters of *Eve* more specially.

3 And the the third concernes the infants that are borne of them, and issue from them both.

G

1 First,

Reasons why
it was necessary
Christ should
not onely be
made man but
borne a Child.

Psal. 51.

A method observed by the second *Adam* in curing the evils we receive from the first.

1 First in respect of the posterity of *Adam* in generall, it was necessary that our Mediatour should become a Child, be conceived in the wombe, and borne. That he might begin the cure of our disease where our disease it selfe begins, and that is in the very wombe. Behold (saies the Prophet *David*,) I was conceived in sinne, and borne in iniquity, *Psal. 51*. Our blessed Lord becoming our Mediatour, and undertaking to satisfie the justice of God for this sinne, and to cure us of so grievous a disease that layes hold on us in the very wombe is faine to descend into the wombe of a daughter of *Eve*, there to take our nature upon him and there to be conceived though without sinne, and of her to be borne, but without iniquity, a pure birth, that so by the purity of his humane nature imputed unto us the impurity of ours, may be cured and cleansed, and that by his Originall righteousness, our originall sin may be done away: There is, beloved, if you marke it, and I pray do, for it is well worth your marking, and much comfort shall you reap by it when you apprehend it aright.) There is I say A method observed by the second *Adam* in curing the evils which we have received from the first, it is a methodicall cure, wherein the second *Adam* hath tract the first step, by step, and where ever he saw that he had wounded us, he provided to heale us, and prepared for us a remedy proportionable to our malady a salve suitable to the sore and proper for the cure of it. To shew you this a little more plainly.

There are three things wherein the first *Adam* hath

hath deadly and desperately wounded his posterity.

First, by depraving their natures, this is that which is called Originall sinne, the corruption and depravation of our natures from that which we were by creation, by this hee struck us dead in the very wombe, by this we are wicked as soone as we are, even before we have done good or evill, wicked in the very roote, because wee have in us a principle of all wickednesse, and so become children of wrath by nature, miserable from the very cradle, from the very wombe, even in our conception.

The second thing wherein hee undid us was, by breaking Covenant with God in failing in the performance of the condition of it which said thus *fac hoc & vives*, doe this and thou shalt live, and so breaking the Commandement in the *mandatory part* of it, he forfeited to himselfe and his, all that life, and happinesse which upon the condition of obedience was made over to him and them.

And the third was by his actuall rebellion against God, and positive disobedience, by which he desperately brake the Commandement in the *minatory part* of it, which said, *In quo die comederis morte morieris*, in the day that thou eatest thou shalt die the death and so made us liable to all the miseries of this life, and of that which is to come. By his privative disobedience breaking the holy Commandement in the *mandatory part* of it he forfeited to himselfe and us the inheritance of Paradise, our right and title to the Kingdome of Heaven, but by his positive disobedience, transgressing the holy Law and Commandement

dement in the *minatory* part of it, he hath plung'd us all into the lowest hell. Now for the relieving of us in all these desperase evils, was our Lord faine to provide for us suitable remedies, and to apply each of them to that malady for the cure whereof, it was most proper, and so he did, though they cost him deare. For,

1 First for the cure of our Originall sinne he applies his Originall righteousnesse, that he may punctually satisfie the justice of God for the depravation of our natures, the sinne wherein wee are conceived and borne, himselfe is conceived by the holy Ghost, and borne of the Virgin *Mary*, that he may begin the cure of our disease, where our disease begins, in the very wombe, even thither is hee content to descend, and there to rake our nature upon him, that in his person our natures might be sanctified, and our birth-sinne cured and done away.

2 Secondly, for relieving of us in the second of these evils, our failing in performance of the condition of the Covenant of workes he applies unto us his active obedience, by which he fulfilled the Law for us in every part and particle of it in the dayes of his flesh, that so by this his obedience imputed unto us he might punctually satisfie the Justice of God for all our failings, and sins of omission, and so restore us againe to our right and title to the Kingdom of heaven our forfeited inheritance.

3 And for the relieving of us in the third, the transgression of the Law and holy Commandement in the *minatory* part, by actuell sinnes and positive disobedience

disobedience hee applyes unto us his passive obedience, himselfe *bearing our sinnes in his body upon the tree*, and by his death taking off from us that sentence of death that was gone out against us: By this his passive obedience he hath satisfied the law in the *minatory part* of it, and by his active in the *mandatory*, by his passive obedience he hath satisfied the justice of God for all our sins of Commission, and by his active for all our failings and our sins of omission, by his passive obedience he hath freed us *A pena sensus*, from the punishment of paine, and by his active *A pena damni*, from the punishment of losse, by his passive obedience he hath rescued us out of the jaws of hell, and by his active he hath opened unto us the gate of heaven, his passive obedience was satisfactory, and his active meritorious: And thus by these three parts of his obedience, the obedience of his birth, the obedience of his life, and the obedience of his death, by the obedience of his birth in his incarnation, of his life in his holy conversation, and of his death in his passion, hee hath fulfilled for us all righteousness, he is become unto us *A perfect Saviour*, and hath wrought out for us plentifull redemption. Had the sonne of God come downe from Heaven to earth, and here beene made man for us, & taken our nature upon him in a body created, as *Adams* was, and in that body liv'd amongst us as long as he did, and during all that time by his most holy conversation perfectly fulfilled the Law for us, and performed the condition of the Covenant of workes in our behalfe, yet he had *not wrought out for*

us *plentifull redemption*; he had by this his active obedience, onely fulfilled the Law in the *mandatory part of it*, and so satisfied the justice of God for our sinnes of omission, but still he had left us open to the justice and wrath of God for our sinnes of Commission, and for our transgressions of the law in the *minatory part of it*, and so left us to the curle of it, even death and damnation. Had hee not onely so fulfilled the law for us by his active obedience in the dayes of his life, but in the end thereof laid downe his life for us, and shed his blood for the ransome of our soules, yet he had not wrought out for us *plentifull redemption*, hee had indeed by this his passive obedience satisfied the justice of God for all our sinnes of commission too, and by fulfilling the Law in the *minatory part of it*, cleared us of all our transgressions committed against it, but still hee had left us indebted unto God, and in danger of his wrath and justice for the sinne of our nature, our radicall pravitie, and originall corruption in which wee are conceived and borne, but that he might cleare us of this sin also, and so become unto us a *perfect Saviour and worke out for us Plentifull redemption*, it was necessary that hee should be incarnate that in the very wombe hee should take our nature upon him, and be borne of a woman, without sinne, that so by the purity of his humane nature imputed unto us, the impurity of ours might be cured, and that in his person, our natures might be sanctified in the wombe, and from the wombe.

And so by grace derived from these three parts

in the obedience of the second *Adam* we are perfectly cured of all the evill wee received from the first, by the merit of his incarnation in his holy birth by his active obedience in his holy life, and of his passive obedience in his bitter death and passion hee hath fulfilled for us all righteousness, he is become unto us a perfect Saviour, and hath wrought out for us plentiful redemption. And this was the first reason why it was necessary that our Mediator should not onely be made man, but borne a child.

The second reason of this part and passage in the obedience of our Mediatour, and of this so low degree of his humiliation, respects the Woman, more especially even *Eve* with all her daughters, for their sakes more peculiarly, and unto them, and of them was he borne, that by his birth hee might repaire them in a losse, and recover them out of a danger into which beyond and above the man they had cast themselves by being first in the transgression.

If you heedfully observe the story of the fall compared with other Scriptures commenting upon it, you will finde it to be so: if you read but the processe made against her, and the doome pronounc't upon her at the day of her tryall, you will finde a heavier charge against her, and a greater burthen laid upon her, then upon *Adam* was laid: but waving that, the Scripture upon which this reason is grounded is that famous place of *St Paul* to *Timothy*, *1. Tim. 2. 16. vers.* *Yet never thelesse through child-bearing she shall be saved if they continue in Faith and Charity with holinesse and sobriety*, which because it is a very

Gen. 3.

1. 2. 16.

H

intricate

intricate Scripture one of those which are hard to be understood, and so generally mistaken by most men, so few have attained to the true meaning of it, I will take some paines to examine it, and to finde it out both for my own and others satisfaction which that I may doe, I must intreat you to looke back with me to 2. or 3. verses going before, there you shall finde the *Aposle* had laid 2 heavy yokes upon her, *Silence* and *Subjection*, V. 11. And that you may know what silence he meanes, in the next verse hee interprets himselfe and tells you he meanes silence as tis put in opposition to teaching, or publique preaching. *I permit not a woman to teach* (though I see not but by the grounds upon which most men take upon them to teach now adaies she hath as good a licence to teach as any of them all, and that is (meerely the inward calling) or at least a concept of it, but *S^t Paul* that had reason to knowe their gifts of ability well enough, and their desire to exercise them in the Church yet directly silences them as to this intent, she that preacht such false doctrine to her husband as whereby she had undone us all, he thinks it fit she should be silenced from ever preaching more. *I permit not a woman to teach, but let her be silent.* 2^{ly} *Subjection* I permit not the woman to usurp authority over the man, in the same verse, if she doe tis usurpation, shee hath no right so to doe. Therefore let her be silent, and let her be subject, v. 11. 12. But verse 14. the *Aposle* shewes the reason why the Lord laid this heavy burthen upon her, and that was the deepnesse of her guilt in the matter of the first and great transgression.

gression. For Adam was not in the transgression, but Eve being deceived was in the transgression, that is comparatively nothing so deeply as shee was, hee was in it but as accessary she was the principall, for first shee seduced him & so became an Agent for Satan to prevaile with her husband to doe that which himselfe was confident he could never have perswaded him too. 2^{ly}, She was first in the transgression. A grievous aggravation, if rightly considered, for the meaning of it is she was first in the transgression, not only because she first gave her consent to Satan tempting her, nor because she tempted her husband to doe the like, who of himselfe had no such thoughts nor desires that we read of till she suggested them, but shee was first in the transgression, because she did first actually eat of the forbidden fruit without the consent of her husband, or knowledge either, for sure enough the iuttle Serpent watcht the advantage of such an opportunity to attempt her in the absence of her husband whom he might well imagine would have prevented her transgression and given her better counsell, & what a grievous error was this in her to adventure upon such a fact of so infinite consequence as this was upon which depended the everlasting weale or woe of her selfe and all her posterity after her, without the knowledge or consent of her husband, who might have given her better counsell, and whose advise in all reason she should have desired, but she staid not for that she hearkned to the Serpent promising high things unto her to enlue upon her eating and she believed him, and so without ever ac-

quainting him with it, she eat of it, *shee was first in the transgression*, this as it was the aggravation of her sin so it might be some extenuation to *Adams sinne*, who did therein but second what she had done before, for by her eating, the Covenant was broken, the law transgressed, and though *Adam* had not eaten at all yet she had done enough to undoe us all at least her selfe and all her daughters which were involved in the transgression with her and with whom they all stood and fell,

Vpon these aggravations the Lord doth not only lay upon her these burthens before mentioned, but the Apostle in this Text which I have under hand intimates a greater danger, which she had cast her selfe into then all they amount unto, even into danger of perishing everlastingly, what else meanes this adverbative here in the Text *neverthelesse*. *Neverthelesse (through child-bearing she shall be saved*. It shews plainly that if God had not found out a remedy for her, if God of his goodnesse had not provided a meanes whereby she might be relieved in this dangerous case she could not have beene saved.

Hence hath arisen the question whether *Eve* were saved or no, and from that another touching the state of all her sexe for her sake, the opening of this Text shall cleare them both.

That both *Adam* and *Eve* our first parents were saved, we nothing doubt, yea *Origen* and *Epiphanius* have recorded it that after *Adam* had finished his daies on earth, and was returned to his dust from whence he was taken, he was buried in mount *Cal-*

Eve by her transgression cast all her daughters into farre greater danger then Adam did his Sonnes.

vary in the very place whereabout 4000. yeares after the Crosse was set on which *Christ* the second *Adam* was crucified. A wonderfull providence(it true) *Ve primus virtutem sanguinis Christi sentiret, qui primus peccati author fuerit,* that he might first tast the power and vertue of *Christs* blood which was first cause of shedding it and what fitter objects for the *Lord Iesus* on which to shew his power to save, then those very persons on whom Satan had used all his skill, and power to destroy. But the question is not so much whether they were saved, as how, and this not so much of the Man as of the Woman for the reasons before mentioned. And the Apostle tells you in this Text, how, he saies it shall be by *Child-bearing*. Yet nevertheless by or through *Child-bearing* she shall be saved.

Origen.

Epiphani.

But what child-bearing he here meanes is still the *Quare,*

The most Authors that I have consulted in this matter (and I have consulted not a few) concieve it to be understood of these two things.

1 Of the fore paine and travaile which women indure in chid-bearing, which being laid upon them as a punishment for this their transgression by enduring it with patience in the acknowledgment of their offence that brought it upon them they make some amends for that which they had done amisse, and satisfaction for their transgression, so *Cornelius a Lapide* and those of his strayne.

2ly. Others extend it not only to bearing of children, but especially to breeding up of Children in the feare of God, and nurture of the Lord, because in

1. Tim. 16. in
terpreted and
cleared.

the next words tis said (*if they continue in faith and love with holinesse, & sobriety*, which they understand as required of the Children which they beare bred up in these gracious waies by their care, and so by this meanes they shall be saved; So *Darius* & others both equally mistaken, neither in the one nor in the other have they hit the Apostles meaning, examine it a litle and you shall see whether they have or no.

For if the extraordinary paines which women endure be a kinde of amends, and satisfaction for their extraordinary transgression, then what doe we by this doctrine but establish a Purgatory, and set out a way of satisfying for sin and meriting life and salvation by doing and suffering? Moreover, if child bearing in this sense be the soveraigne remedy of recovering that sexe out of the danger they have brought upon themselves by that great transgression and the meanes whereby they shall be saved, what shall become of the barren wombe that beares not, or of maidens that knowe not man? Surely upon this account the case of Harlots, and Strumpets were better then theirs; but to finde out the Apostles meaning, here we must finde out another child-bearing, such as all the daughters of *Eve* have a share in, such as in which the barren as well as the bearing wombe, the maiden that never knew man as well as the married wife hath an equall interest.

Gal. 3:16.

This place therefore may be best expounded by another place of the same *Apostles*. Gal. 3. Where the Apostle discoursing of the promise of God to *Abraham*. Gen. 22. 18. *In thy seed shall all the nations of the earth*

earth be blessed, excellently observes: *This is not spoken to his seeds as of many, but as of one unto thy seed which is Christ*: By the like analogy, as Paul here interprets Moses, so wil I interpret Paul, he saith not in this place the woman shall be saved by bearing of Children as speaking of many, but *διὰ τῆς τέκνοποιίας*: *through her child-birth, or child-bearing as meaning one*, which one is Christ the very Child in my Text, the Child Iesus.

But if this be so why was not the mentioning of the Child enough, by the Child she shall be saved, what need any mention of the bearing of it by *Child-bearing*? *she shall be saved?*

Yes there is something in that too, there is an emphasis in that, even by the bearing of the Child doth the woman gaine not only honour and reputation above the man, but reparation in her losse and comfort after her fall suitable to the danger she had fallen into: by this her Child-birth shee receives more grace from him, and hath a neerer relation to him and interest in the Saviour of the world then the man hath, and this the Scripture takes speciall notice of, and often mentions for her consolation. *Gen. 3. 15. Semen mulieris, the seed of the woman shall break the Serpents head*, not so of the man, he did not so much as share with her in this honour. *Gal. 4. 4. In the fulnesse of time God sent his Sonne made of a woman*, not of a man, the first woman was made of a man, now by a contrary way of generation, this man, this blessed Child in whom all the nations of the earth are blessed, was made of a woman, even of one of the daughters of Eve, the Virgin Mary: so that

It is usuall with the Hebrews to put the abstract for the concrete, Child-bearing for the Child-borne, or the child which she should beare

*As the first Eve
conceiving sin
brought forth
death, so the
second Eve con-
ceiving the Sa-
viour brought
forth life.*

as in the first *Eve* conceiving sinne all the whole sex and race of her daughters miscarried, so in the second *Eve* (as I may say) conceiving in her wombe, and bearing in her body the Saviour of the world, they are all repair'd, and restor'd againe. As shee (by being first in the transgression, cast all her daughters into a more desperate condition then *Adam* did his sonnes, so God found out a more soveraigne remedy for her by which she receives more grace from Christ, and challenges a neerer relation to and interest in the Saviour of the world then he can claime: from her substance, did he take that flesh which hee offered up in sacrifice to God for us, from her body did he take that blood which he shed for the redemption of the world, he could truly call a woman his mother, but no man living his Father, as *Adam* once said to *Eve*, *Thou art flesh of my flesh, and bone of my bone*, so could the second *Eve*, in whom all the daughters of the first are repair'd and restor'd, say to to the Saviour of the world, *Thou art flesh of my flesh, and bone of my bone*, unto all the which relations the man is a stranger, and shares not with her in the honour of them.

See how the goodnesse of God for the comfort of that sexe against this their grievous fall hath provided a remedy suitable to their maladie, a measure of consolation answerable to their dejection, a ground of hope agreeable to their feares & doubts, a reparation proportionable to their losse, if they were first in the transgression, they are likewise first in being instrumentall in the meanes of our salvation

vation if they were deepest in the guilt of the prevarication they were fairest for the meanes of their reparation. *Through Child-bearing she shall be saved.*

For this cause was this child the seed the woman. *Gen. 3. 15. Made of a Woman, Gal. 4. 4. Borne of a Woman, Matb. 1. and that sexe may say after a more peculiar manner then the man may, Vnto me, yea of us, and for us, this Child is borne.*

That other condition which followes in this Text, *if they continue in faith, and love with holinesse, and sobriety*, is not to be referred to the children that are to be borne of the Woman, but to the woman her selfe, upon whom these duties are especially charged as cautions or preservatives to keepe her from ever falling into the like sinne againe, as you shall heare anon: but that they are not to bee understood here as charg'd upon her children is cleare by this, that they are charged as conditions upō which she is to be saved, now if to this intent the conditions here mentioned be charged upon the then by this doctrine may Parents be saved by the holinesse and righteousnesse of their children which is cleane contrary to the exact justice of God revealed in Scripture which saith *iustus sua fide vivet, the iust shall live by his owne faith.*

Besides we have knowne many gracious women which have done their best in this way to bring up their children in faith, and love, in holinesse and sobriety, which yet have not proved such, and contrariwise we could instance in some carnall, lewd, and

godly women, whose children have proved gracious continuing in faith with love, &c. And yet neither hath the graciousnesse of these profited, nor the gracelesnesse of the other prejudic't to the saving or not saving of their mothers that bare them, therefore this charge in this place referres not to the children that are borne but to the woman that beares them.

All the difficulty will be how we shall reconcile this seeming incongruity between the 2 pronouns *shee* and *they*, *shee* shall bee saved if *they* continue, how can these two in grammaticall construction be refer'd to the same as understood of the same person or persons?

For satisfying of this doubt consider these three things.

1 First divers Greek copies have it in the singular number, so *Musculus*, and so *Theophilus* reads it so *Danais*, and others, *si per manserit*, if *shee* continue, not *they*, and if that reading be currant there is no farther question at all in the matter.

2. But be it so, that the latter Pronoun & Verbe be of the plurall number, it is usuall with the Hebrews to joyne singulars and pluralls together, in the two very first words of the holy Bible, you have such an expression.

3 But that which is satisfactory beyond exception is this that the first pronoun *she*, though it be of the singular number, yet is of plurall signification, *nomen multitudinis*, a name of multitude, such as *Turbæ ruunt*, *collectivum à collective* pronounce, comprehending

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אלהים

Dii creavit in which is the mystery of the Trinity.

ding in it not only *Eve*, but all woman kinde, all her whole sexe and race descended from her, and so is æquivalent and of as large extent as *they* in the next word, *she*, that is, *Eve* with all her daughters, all her sexe, all the whole race of womankind descended from her shall be saved, *if they continue in the faith and love, in holinesse and sobriety*. And that this charge concerns the woman more peculiarly it further appears by the suitableness of it to the sin by which she had transgressed, the foure duties here enjoyned being directly opposite to the foure finnes by which in her first and great transgression she had offended, her first sinne was unbelieve, God had said *in the day that she did eat of that fruit, she should dye*, the Devill told her *she should not dye at all*, and she believes him rather then God, she was an unbelieving soule, therefore the first duty charg'd upon her is *Faith*, *if they continue in faith*, the 2^d sin was in violating the law of love which she ow'd both to God and to her husband, she slighted them both and adher'd to the Serpent as her better friend, and therefore the next duty charg'd upon her is *Love*, *if she continue in love*. Her third sinne was against the rules of holinesse, she defiled her selfe by touching and tasting that which being forbidden her, was to her polluted, and so by her grievous sinne drew uot only upon her selfe, but upon all hers, corruption of nature, which like the leprosie of *Gebazi*, cleaves to them & their posterity for ever: and therefore the third duty enjoin'd & charg'd upon her is *holinesse*. Lastly her fourth sinne was intemperance, in that all the variety of the fruits

in the Paradise of God which he had so graciously and bountifully allowd her, not only for necessity but for delight too, yet would not serve her turne, but whereas there were but two trees reserv'd) her luxurious appetite must needs glut it selfe with them too, and therefore the fourth duty charged upon her is *temperance or sobrietie if they continue in faith and love with holinesse and sobrietee*, by all which duties directly opposite to the sins whereby she had transgressed, the Apostle doth not onely put them in minde of those sinnes, that in remembrance of them they may be humbled and caution'd against the like sinnes hereafter: but also admonisheth them by the studious and carefull practise of the contrary duties to make amends for their former folly, and to take a holy revenge of themselves for their past error whereby they had so grievously offended.

And this is the second reason enforcing the necessity of the child-birth in my Text in reference to the woman and all women kinde, I have beene something large in opening this Scripture upon which this reason is grounded in regard of the difficulty of it, and for justifying this interpretation and clearing it of those objections which might seeme to question it, wherein I hope I have given you some reasonable satisfaction.

3. The third reason for which it was necessary this child should be borne respects infants, and children more peculiarly: for infants sakes did he become an infant, for childrens sakes was hee content become a child; that by his *birth* hee might merit
for

for them their *New-birth*, hee was borne, that they might be borne againe. That from his very conception, and incarnation they might draw virtue, and derive grace to their spirituall regeneration, and in his person their natures might be sanctified in the very wombe: That *in him* the Lord might become not only the God of beleevers, but *of their seed also*, that the promise made to thē, and to their childrē by this means might be made good, & they made capable of receiving it, though as yet they knew him not, nor their right hand from their left. And this part of his humiliation (as for this end it was most necessary, so) for our comfort it was not obscurely foreshewed and preached to the world by the Prophets of old. In the 49. of *Genesis*, and the 10. *verse*, we have a famous and ancient prophesie to this purpose. *The scepter shall not depart from Iudah, nor a Law-giver from between his feet till Shiloh come.* It is cleere by all the circumstances in the Text, and by the fulfilling of the prophesie since (which is the best interpretation of it) that by this *Shiloh* is meant none other but the *Messiah*. Iesus-Christ the Saviour of the world, but why *Shiloh*, rather then the *Messiah*, *Emanuel*, or any other of his names by which he is in scripture made knowne unto us, why doth the Patriarch prophesie of him under so strange a name? surely there is a mystery in it, and if you consult the Hebrew it will give you some light to the finding of it out. This word שילה with very little alteration either in sense or sound refers to a word, which in the originall signifies that part in a child bearing woman which is called

שילה
Shiliab.

called *secundina*, the *After-birth*, that filme which contains the Child in the womde after it is conceived, and wherein it is nourished by the navell untill it be ripened for the birth, so that in this expression there is a double figure; first by a *Metonymy*, naming the vessell containing for that which is contained in it, by *Shiloh* here is signified a man child ^{ישי} a sonne and then by a *synecdoche* using a word more generall for that which is more particular and eminent in that kinde, by this childe is meant none other but the *holy Child Iesus*, the *Christ*, the *Messiah* that was to come in whom this prophesie was evidently fulfilled. This is that then which in this prophesie is so remarkable, and speaks home to our purpose, That this holy *Prophet*, and *Patriarch* prophesying of this great *Prince the Messiah* and preaching to the world the Saviour thereof, hee doth not shew you Christ upon the Crosse suffering for our sinnes, nor Christ in the pulpit preaching to the world the doctrine of salvation, nor Christ working miracles, going about and doing good, though all these were necessary parts of his, obedience and performances of the office of his Mediatorship respectively, but hee prophesies of Christ in *Shiloh*, he points at Christ in *Shiloh*, he sends you to Christ in *Shiloh* to Christ in the wombe, to Christ in his incarnation, to Christ in his conception, that you may knowe that you derive grace and vertue, not only from Christ crucified, but from Christ borne and incarnate, not onley from his death, but from his birth too, not onely from

from his blood which he shed for you , but even from the holy seed of which his body was formed for you not only from the Crosse of Christ , but even from his cradle too , not onely from his passion and crucifixion, but from his conception, and incarnation. Hence you shall observe that the holy penmen of our blessed Lords life and death, are as careful and punctuall in giving you an account of his conception, and iucarnation, as of his death and passion, consult but the beginning of *St Mathews Gospell* for the one, and of *St Lukes* for the other, & you shall finde it to be so. And the *Apostolick Creed* teaches you and tells you , that it is not sufficient that you knowe and believe that he was crucified for you under *Pontius Pilate*, but also that he *was conceived for you by the holy Ghost, and born of the Virgin Mary*. That the Infants even as yet unborne may have cause to praise him who out of a tender regard to them was content to take their nature and infirmities upon him in the wombe , that he might cure them: What once the Lord by way of reproach objected against his unthankfull people, *Ezek. 16.* that may he by way of magnifying his compassion toward these little ones most suitably apply to them word for word, *ver. 3. Thy Father was an Amorite, and thy Mother an Hittite.*

Verf. 4. And in thy nativitie when thou wast borne, thy navill was not cut, thou wast not washt with water to soften thee, thou wast not salted with salt, nor swaddled with clothes.

5 None eye pitied thee to doe any of these unto thee
for

for to have compassion upon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee I saw thee polluted in thine owne blood, And I said unto thee when thou wast in thy blood I said thou shalt live.

8 Now when I passed by thee, I had compassion on thee I spread my skirt over thee, and covered thy nakednesse.

9 I washed thee with water, yea I washed away thy blood from thee, I annointed thee with oyle, and I cloathed thee, &c.

This was their case, and this was their cure, and such was his love to them and his compassion on them, that to the end he might effect it, he is content not only to be made man but to become a child too for their sakes. And this is the third Reason why. Unto us, and unto them this Child is borne.

The Vses.

AND now whar use shall we make of this Meditation, surely very great, It is of great use in the Church of God, well-nigh all the errors that men have runne into concerning Infants have proceeded from the ignorance of this Gospell truth, namely of the grace and vertue which we derive and receive from this part in the obedience of Christ, and degree of his humiliation, his conception, and incarnation.

1 First therefore it is of use for satisfaction of doubtfull minds in that *Quere* which these times have made more questionable then ever (as indeed they

they have done all the other ordinances in the Church of Christ) concerning the lawfulness of the baptizing of Infants? Who will doubt it when hee is sufficiently inform'd what grace and vertue they receive from the incarnation, and birth of the *holy Child Iesus*? And that the very end why hee became a Child and was conceived in the womb, was to merit it for them? Are they capable of corruption conveyed unto them from the first *Adam*, in their very conception, before they have done good or evil, and are they not capable of the grace merited for them and derived unto them from the second untill they come to be of 14. or 15. yeares of age? or if they be why should we deny unto them the scale of that covenant the grace whereof wee doe not deny them? Nay upon this ground I dare affirme that if it were possible, it were lawfull to baptize a childe in the very wombe.

Secondly, the knowledge of this truth is of use for confutation of the uncharitable doctrine of the Church of *Rome* concerning infants dying without baptisme, which cruelly condemnes all such (though not to the lowest hell) yet to a place belonging to it which they call *Limbus infantum*, the *Limbus* of Infants, a hard sentence, some of the Fathers likewise of better repute in the Church, have puzzeld themselves and been mistaken in this point, some of them condemning infants thus dying *ad penam damni*, though excusing them from *Pana sensus*, that is, depriving them of the happinesse and joyes of heaven, though not condemning them to the paines of Hell.

The ground of
baptizing In-
fants.

The state of
children dying
without bap-
tisme.

St Augustine laies upon them *penam mitissimam*, some most gentle punishment, but what that is dares not determine, *Prudentius* goes a middle way betweene both, the happinesse of heaven hee will not allow them, nor dares hee condemne them to the paines of hell, but hath found out for them a third place betweene both these, and that is the new heaven, and the new earth which shall be created when these shall be dissolv'd, thus have they wandred in their own fancies, and framd to themselves divers conceits in their own imaginations concerning these little ones, but all without a guide, and without a ground, and all this because all this while they saw not this little one here in my Text, or at least considered not the maine reason why he became such a one, nor the vertue and the grace which these little ones they speake of derive from him, and in particular from this degree of his humiliation, his conception, and incarnation, as the cure of their originall sinne and sanctification of their natures, their regeneration and new birth, 'all which (had meanes and opportunity for it been afforded) should and ought in the laver of regeneration to have been sealed up unto them, in the want of which and not the contempt of it, let us know for our cōfort that the grace of Almighty God is not so tied to his outward ordinance, as that he may not & often doth save without it, and may when he please dispense with the absence or omission of it, though we may not,

*Baptismus signum est non causa salutis
Contempnissse nefas, sed caruisse minus.*

Baptisme is the signe, but not the cause of salvation, it is the contempt, not the want of it that is so dangerous.

Thirdly, it is of use for consolation to tenderhearted parents mourning over their children either still-borne, or called out of the world before they were washt in the Laver of regeneration: Let them not give them for lost, nor mourne for them as men without hope when they see the grace derived from the incarnation of our Lord Iesus Christ takes hold of them in the very wombe, and reaches to their very conception.

*Of Children
still borne.*

5. Lastly, it is of use for reprehension of the ignorance and uncharitableness of some men & women in the base opinion they have entertained of *abortive births*, esteeming no more nor better of the then of so much earth diggd out of the ground, yea of so much carrion and therefore have denied them Christian buriall, or any other ordinary respect, which if not in *Christianity*, yet at least in *Humanity* were due to the children of *Adam*. Let such knowe that even those abortives if they were once formed and quickned in the wombe, and had that soule infused into them, whereby they were distinguished from vegetatives and sensitives, they were capable of that grace which in his conception this child in my Text hath merited for them. It is worth our observation to consider in what tearmes the Covenant runnes. *I will be thy God and the God of thy seed*: not of thy offspring, nor of thy posterity, nor of thy children, but of thy *Seed*, intimating that even in the womb as soone as they have a being, while they are

*Of abortive
births.*

but yet as seed the Lord takes them into Covenant with him and ownes them for his own.

These are the benefits which we reap by the birth of this blessed Child, these the fruits and advantages accrewing to the Church by this part of his obedience, this degree of his humiliation, his incarnation. And it shall be our wisdom to learne, & much for our comfort, distinctly to knowe Christ borne, Christ crucified, Christ dead, Christ raised, Christ ascended, Christ glorified, Christ in all the parts of his obedience, and degrees of his humiliation, and exaltation, and to discerne what particular grace, & comfort each part and degree in it doth peculiarly afford, and to apply it to that part of our disease and spirituall defect in our soules for the cure whereof it is most proper. As there is no wound given unto us by the disobedience of the first Adam, but there is found in the obedience of the second a cure proper for it, this when you are able to discover and suitably to apply then have you learned Christ crucified indeed, when you can see in his originall righteousness, the cure of your originall sinne, in his active obedience, your fulfilling of the law in the precept or mandatory part of it, in his passive obedience your satisfaction of the law in the curse or minatory part of it, when you can see in his apprehension your dismissal, in his condemnation, your absolution, in his stripes, your healing, in his death, your life in his resurrection and ascension, your glorification, all these are impli'd in the parallel between the two Adams, Rom. 5. 19. *As by one mans disobedience*

disobedience many were made sinners, so by the obedience of one shall many be made righteous, when you are able to compare these two together, and to suit the parallel in all the parts of it, As and so, thē have you learn'd Christ crucified aright, It is something to know Christ crucified in grosse, that Iesus Christ came into the world to save sinners, this is something it gives the Faith of adherence, but when you are able to know this more distinctly; to take his obedience, his merits, his righteousness into parts, to discover what grace, what comfort, each part doth peculiarly afford, and then suitably to apply it to that part of your spirituall disease for the cure whereof it is intended, thē does the soule take in full satisfaction, then is it confirm'd with strong consolation.

We read in the 4. Chap. of the 2. of Kings, how *Eletha* going to raise the *Shunamits* child from death to life, he went up the bed where the child lay, and he stretcht himself upon the child, and laid his face to the childs face, his eyes to the childs eyes, his hands to the childs hands, and applied himselfe unto it part by part, and so the flesh of the child grew warme, and he need 7 times and revived, so wee if wee can apply our selves to this child in my text part by part by a particular and distinct knowledge and application of his righteousness, merits, and obedience to our soules, not the child, but we which are dead in sins and trespasses by vertue and grace derived from him shall revive and live.

2. Kings. 4.

And this is the peculiat grace which wee receive from this part of his obedience, his incarnation even

the sanctification of our natures in and from the wombe, and the healing of them of that deadly disease which we bring into the world with us our originall sin. And now when you understand this aight, when you consider what inestimable grace we derive from this degree of our Lords humiliation when you understand what infinite benefits he hath purchased unto his Church by this part of his obedience; you will the lesse wonder at the wonder. The wonder indeed of wonders, **THE INCARNATION OF THE LORD OF GLORY, God manifested in the flesh.** That he which was in the forme of God, and thought it no robbery to be equall with God, yet should thus annihilate himselfe, as to make himselfe of no reputation for our sakes, & stoop so low to doe us good? that he whom the heaven of heavens is not able to containe should be content to be imprisoned in the narrow circle & darksome cell of a Virgins wombe? that hee which was the Prince of heaven sitting in state and Majesty at the right hand of his father, should as an Infant suck the breasts of his Mother, that he should strip himselfe of his Robes of glory, to be wrapt in swadling cloathes, and come downe from thundering in Heaven to cry in a Cradle? No marvell then if among all the passages of his humiliation the Church celebrate this as a wonder of wonders well worthy a roome in her despised Liturgie, *When thou tookest upon thee to deliver man thou didst not abhor the Virgins Wombe.*

And

And so we leave the *Child borne* in the armes of his Mother, while in the next place wee consider a while the gift of the Father:

Transitio.

Vnto us a Sonne is given.

The words at the first sound of them speake a great mercy from God, and bespeake a proportionable measure of thankfulness from man in returne of it. with what earnest suits have holy men and women importuned the Lord, that hee would be pleased to give them a sonne? With what ioy and thankfulness have they received him, when hee was given? *Abraham, Sarah, Hannah the Shunamite* to both these bear witness upon record, why behold of this mercy are we all partakers in a more eminent manner then all or any of them were, For,

*The second
branch of the
second generall.*

Vnto us a Sonne is given.

There are two things which doe wonderfully magnify the grace and bounty of Almighty God in this marvellous gift bestowed upon the sonnes of men.

1. The greatnesse of it, It is a Sonne.

2. The Freeness of it, It is a gift.

1. The greatnesse of it. Of all the good & perfect gifts that have beene from above, or that ever came downe from the *Father of Lights*, there was never any like this the gift of the son of that Father, what could the Lord have parted with, or given unto us that was more deare unto him, then his owne sonne out of his owne bosome? it was more then if hee had Given us the heathen for our inheritance, or the uttermost parts of the earth for our possession. we read of our Savi

ou

Ephes. 4.

Colos. 2:
Joh. 3.Psalms,
Gal. 4. 4.

our, that *When he ascended up on high, hee led captivity captive, and gave gifts unto men*, but how great a gift was that wherein he was given, which gave those gifts? in whom all those gifts are included, from whom they are all derived. in him *are hid all the treasures of wisdom and godlinesse, and out of his fulnesse we all receive grace for grace*: when God gave unto us his Sonne, with him he gave us all his righteousness merits, and obedience, with all the benefits by them purchased unto the Church, in him hee gave us redemption of our soules and bodies, justification, sanctification, reconciliation, to God, remission of sins, and life everlasting, *For of him and from him and by him are they all to him be the glory of all for ever & ever.*

2. The second thing in this gift which magnifies the bounty of our heavenly father is the Freeness of it, it is a gift, *donum gratuitum*, a Free gift. Nothing did the Lord see in us which might promerit it, nothing could he expect fro us in compensation of it, it proceeded meerly from a principle within himself, pure love, meere mercy, free grace, that he bestowed upon us this free gift. *He sent redemption to his people, In the fulnesse of time God sent his Sonne*, we could not fetch him, *who should ascend up to heaven to fetch him thence*: We did not so much as desire him to come, we were not so sensible of our own misery as to look after him, we did not know that we stood in any need of him, but the Lord did, and therefore out of his meere compassion he *Sent* him, out of his meer bounty he *gave* Him, *The Sonne was given.*

Now out of these two, the greatness of this gift
and

and the freeness of it we will infallibly conclude these two things.

1. First, That the Lord loves the sonnes of men, what greater evidence could be given of it then this that he hath given his own sonne to be borne for them, and to dye for them? When *Abraham* did but offer to offer up his sonne in sacrifice to God, God bid him hold his hand, goe no farther, the very offer of it was evidence enough of unfeined love to him that commanded it, *Now (saith the Lord) I know that thou lovest me: Gen. 22.*

If that were evidence cleere enough of mans love to God how much stronger must it needs bee of Gods far greater love to man that did not only offer to offer up his sonne, but offered him up indeed a sacrifice for their ransom? No marvaile if *S^c Iohn* reporting this set it forth with a note of admiration. *Joh. 13. 16. God so loved the world that he gave his onely begotten sonne to the end that whosoever beleeveth in him should not perish but have life everlasting.* Those foure circumstances in that Text, *santus, santillos, tales, and tanti.* That such a high Majestie as the Lord is, should so value such wormes as we are, as to give for us such a price as he did, to redeem us out of misery and thraldome by the death of his owne sonne, doe rayse this his love to such a heighth as is beyond the comprehension of men or Angells. As therefore the *Jews* seeing *Christ* weeping over *Lazarus* his grave, tooke notice of it as a speciall evidence of this love that he bare him, and whispered one to another (as in that Text) *See how he loved him.*

Joh. 11.

L

So

So when you see the Lord parting with his owne sonne out of his own bosome, and freely giving him up to us to be borne and to dye for us, say as these *Jews*, and upon as infallible grounds and evidence, *See how he loved us.* And when you see the sonne taking leave of his father, laying by all his robes of dignity and glory, which hee did enjoy at the right hand of his father to come downe to the earth to be borne for us, and to dye for us, to take our nature upon him, and in that nature to doe and to suffer such grievous things as he did and suffered. When you see him reviled, buffeted, spit upon, scourged, crowned, crucified, when you see him upon the Crosse, weeping, bleeding, dying for you, say as those *Jews* did upon a lesse occasion, *See how he loved us, surely his love to us was wonderfull, passing the love of women.*

2. Sam. 7.

2. Secondly, hence I conclude, that henceforth the Lord will deny us nothing that is good for us, what will the Lord deny us that hath not denied us his sonne to dye for us, he that spared not his sonne, but gave him up for us all, how shall he not with him freely give us all things? Rom. 8. 32. The argument concludes strongly *à majori*, from the greater to the lesse: when *Asah* the daughter of *Caleb*, made suit to her father for a well of water, thus she accoasts him, *Thou hast given me a South countrey, give me also a well of water*, she was confident that he that had given her the greater would not deny her this small request, and she was not deceaved in it for the Text tells us he granted her request with advantage, *Hee gave her the upper springs and the neather springs*, so we may

Josh. 15.

may upon the same ground, perswade our selves of our heavenly father, he hath given us the greater, he will not surely deny us the lesser mercies, he hath given us *Fields and Vineyards*, hee will not deny us a *well of water*, but will give us *the upper Springs and the neather Springs*, hee will not deny us supply in our wants, comfort in our afflictions, protection in dangers, deliverance out of troubles, *the neather Springs*, nor will he deny us his spirit, his grace, remission of our sinnes, life everlasting, and an inheritance in glory, *the upper Springs*. Oh the happinesse of the Saints and people of God in this his favour, hee hath nothing too deare for them, thinks nothing too good for them, with what boldnesse and confidence may they at all times draw neere the Throne of grace in assurance that they shall finde help in times of need?

And so I have done with the gift too, the gift of the sonne, The child was borne the sonne was given.

BUt there is no gift, nor giver but there is a receiver, in this there are many, wee must not overlook them, it is very fit wee should reflect our eyes a little upon them too, to let them knowe their engagement by so great a gift that so thanks may be given by many for the gift bestowed upon many.

And this pronounne tells us who they are to whom he was given, *Nobis To us* and twise for failing, *Nobis To us*. Because indeed he is given to us in a twofold respect.

1 First *Nobis To us exclusive* exclusively.

2 Secondly, *Nobis To us inclusive* inclusively.

The third general part.

Nobis To us *exclusivè* excluding some. And
Nobis To us *inclusivè* including others.

Excluding first himselfe, for hee was not borne for himselfe, nor did he live to himselfe, nor dye for himselfe, but *Nobis* to Us, and *Nobis* for Us, for us men and for our salvation it was that he came down from heaven, as the *Nicane Creed* in our Church Liturgie, puts us in minde. He needed not have done nor suffered any of these things for himselfe, nor did hee thereby merit for himselfe, nor could there any addition be made to that glory and happinesse which from all eternitie he did enjoy at the right hand of his father, unlesse it were this, to see us happy with him, which before were miserable: that hee might doe so he is content to become miserable that wee might be happy, *exinanire se*, to empty himselfe (saies one Text *annihilare* to annihilate (saies another) to empty himselfe that he might fill us to make nothing of himselfe that he might make something of us, which were worse then nothing, to become poore that we might be made rich, naked, that wee might be cloathed, harbourlesse, that we might have mansions in heaven a prisoner, that we might be set free: and at these great disadvantages to exchange conditions with us that we might be happy, and therefore truly *Nobis* to us was he given, and *Nobis exclusivè*, exclusively to us, not for himselfe.

2. Secondly, *Nobis* to us exclusively, in respect of the Angels, For he tooke not upon him the nature of Angels. And therefore when an Angell preacheth this doctrine, Luke 2. 11. hee preacheth it not in the

Heb.

first

first person, *Nobis* to us, but in the second person, *Vobis* to you is borne this day in the Citty of David a Saviour which is Christ the Lord. He was not given for the Angells, whether it were because their sin was of a more higher nature, then the sin of *Adam* was, or whether it came within the compasse of the sin agt the holy Ghost, or whether it was because they sinned with an higher hand against God, or that they sinned against greater light, & against greater grace, and greater strength to subsist then *Adam* had, or whether it were because their sin was more voluntary in that they sinned without a tempter wee dispute not. This we have reason even with admiration and astonishment, to take notice of his singular philanthropie, the freenes and the greatnesse of his grace shewed to the lost sonnes of *Adam*, in that when he saw them and the Apostate Angells both equally lost and undone, & lying in a forlorne estate, and condition under his wrath and judgement of eternall death, he was pleased (passing by the Angells and leaving them fast bound in chaines of darknesse reserved to the iudgement of the great day) to cast upon the sons of *Adam* a pittifull and a gracious eye, and to finde out a meanes to recover and to restore them againe by this his sonne. Say no more, *What is man that thou art thus mindfull of him, or the son of man that thou thus visitest him. Thou hast made him lower then the Angells*, for in this respect the Lord hath made him higher then the Angells. For he took not upon him the nature of Angells, but he took upon him the seed of *Abraham*. And therefore secondly is he said to be gi-

Luk. 2. 11.

Jud. x.

Psal. 8.

ven *Nobis* to us, To us exclusively, excluding the Angels false, which stood in as great need of his redemption as man did.

1. Again, *Nobis* to us *inclusivè*, including all those that receive benefit by Christ, and so this *Nobis* to us, may be understood first *Personally* of *Isay*, and all such faithfull servants of Gods as *Isay* was.
2. *Nationally* To us, that is to us *Jews* the seed of *Abraham* the people of the Covenant, to whom belong the promises, and in particular this of the *Messiah* descending of us.
3. *Universally* to us, that is to all nations of the world, *parum est*, saith the Lord *Isa. 49. 6. It is a light thing that thou shouldst be my servant to raise up the Tribes of Jacob, & to restore the preserved of Israel. I will also give thee for a light to the Gentiles that thou maist be my salvation unto the ends of the earth.* So that the Jew cannot say to the Gentile he was given for us, and not for you, nor the Gentile to the Jew, he was given for us and not for you, nor the Greeke to the Barbarian he was given for us & not for you, nor the Barbarian to the Greek hee was given to us and not to you. Nor these that were under the Law to those that were before the Law hee was given to us and not to you, nor these that live under the Gospell to those that lived under the Law hee is given to us and not to you, for he is given to them all, to the Gentile as well as to the Jew, the Greek as well as to the Barbarian, to those that were under the Law, as well as to those that are under the Gospell, to those that were before, both as well as to either of them both, and therefore let all these take comfort

comfort in him, let them all challenge their interest in him, and every of them with hope & confidence say, as in the Text, *unto us* this son is given.

I am not willing here (though it falls just in my way) to engage in that great question which hath so much troubled the world touching the Latitude and extent of this gift we are speaking of, to whom, or to how many it may appertain or was intended; I know there are errors on both hands while some extend it not onely to all the sonnes of *Adam*, but even to the Divells too and apostate Angells, unto all which they say he was given, and by whom in the end they shall all bee restored & saved. Others on the other hand limit it to a certaine definite number of men, fore thought on long before the world was for that purpose, and then by an unchangeable, immoveable and irresistable decree set forth and designed to salvation by Jesus Christ in time to be given to them and they to him by the father, and this number so inconsiderable in comparison of the rest that perish; that by their computation, and account scarcely the ten thousandth man of the sons of *Adam* shall be saved. But who are we that we should thus limit the holy one of Israel, and why should our eye be evill if his be good. Indeed this doctrine if true to those few they speak of (how few so ever they be) must needs be pretious, it magnifies beyond measure, the riches of that grace to them wards which hath made such a difference where it found none, it binds them for ever to love much to whom so much is given and forgiven, but what a sad
yea

Origen. &c.
I had once a dispute with a Knight in Lincolnshire, one S. W. Hickman, a zealous Origenist in this point.

1. yea what a desperate condition doth it cast the
 whole world of the rest of the sonnes of Adam into?
 Nay what an imputation doth it lay upon the Lord
 God in the highest of his attributes, the attribute of
 his grace and goodnesse unto his creature, as if hee
 did make the world wel nigh for no other intent, but
 that thereby he might have an occasion to win ho-
 nour unto himselfe in one of his attributes, the at-
 tribute of his justice in destroying it. But surely
 when I consider the nature of our heavenly Father,
 as he hath beene pleased to make himselfe out unto
 his creature both in his word and workes, when I
 2. cōsider the value, the inestimable value of the price
 that was laid down for our redemptiō even the pre-
 cious blood of the sonne of God, a price sufficient
 to have ransom'd a thousand worlds, when I consi-
 3. der that by giving his sonne to dye for us, the Lord
 had found out a way whereby he had made the sal-
 vation of all men possible without prejudice, or im-
 peachment of his truth or justice, when I read the
 4. glorious propheties of the Prophets of old, and es-
 pecially of the Evangelicall Prophet of the abūdāce
 of grace purchased unto the Church by the Messiah
 & the glory of his kingdome, when I read of the pa-
 5. rallel between the 2 Adams, & how in every reddi-
 tion of it the second hath the preeminence. When I
 consider the vastnes of the Empercan heavens, the
 habitation of the Saints, the place appointed for the
 5. just to dwell in, A space that no man can measure
 for multitudes, that no man can number. I am easily
 perswaded to beleeeve that the Lord by Jesus Christ
 hath

hath opened a greater and a wider dore into the kingdome of heaven then these men are perswaded of: & that it doth neither stand with the nature of his grace and goodnesse, and love to his creature nor with the honour of Christ his Mediatorship, nor suit with the price of that blood that was paid for our ransome, nor with the glory of the propheties of old or the promises since of the abundance of grace, and glory of Christs kingdome, nor the latitude of the covenant made unto the Church, that the remnant of *Adams* sons that returne should be so small or the berries upon the Olive tree so few and so thinne as some imagine.

But to hold our selves close to the word in this matter as tis fit we should. Understand here *Nobis*, *To us*, in that sence in which our Lord himselfe understands it, speaking of this very gift, *Iob. 3. 16.* *God so loved the world that he gave his only begotten sonne to the end that whosoever beleeveth in him should not perish, but have life everlasting.* *Nobis to us*, in that sence in which *S. Paul* understands it. *Rom. 5. 10.* *As by the offence of one, judgement came upon all men to condemnation, so by the righteousness of one, the free gifts came upon all men to iustification of life.* *Nobis to us*, in that sence in which the same Apostle understands it, *1. Tim. 2. 4.* when he saies, *God would have all men to be saved, and come to the knowledge of the truth.* And vers. 7. of the saue Chapter, *which gave himselfe a ransome for all, For sinners. 1. Tim. 1. 15. for the ungodly. Rom. 5. 6. For his enemies, vers. 10. For them that deny him: 2. Pet. 2. 1. Even for them that are damnd.* in the same

Text the latter end of the verse. Let no man here charge me with Arminianisme in that I preach up grace so high, or if he doe, I passe not much, as long as by his own confession tis grace that I preach, let me preach it as high as I can, I shal therein be found more faithfull to my Master then they that extenuate, conceale, suppress, or monopolize it. Upon these testimonies of holy writ, I am perswaded to beleve that there is no Ion of *Adam* that ever was or shall be borne in the world, but the second *Adam* when he tooke his nature upon him did something for him, so much at least as hath freed him of the guilt of the sin of the first *Adam* imputed to him, & hath put him upon a new score and a new account with the Lord God, & made over salvation to him upon a new covenant purchased by his blood made upon better tearmes, conditions, and promises then the old was, & that he shall never perish everlastingly, unlesse he forfeit his salvation. a second time.

All the questiō is, *de modo applicandi*, about the manner how Christ and the grace by him comes to bee applied to the, seeing there are so many nations that never heard so much as of his name, or knowe what the Gospell meanes, of which I shall by Gods helpe shortly give you en account, and I hope some reasonable satisfaction, in a Treatise which I have now under my hand upon the parallell between the two *Adams* compar'd in the fift Chapter of the Epistle to the Romans. In the meane time rest upon this, That with God all things are possible, And (as in the case of infants) so of these, where their ignorance is invincible

vincible, and the means whereby that should be cured, to them impossible to be attained, although they cannot apply themselves unto Christ, the Lord of his abundant grace and goodnesse can apply Christ unto them: *Who is found of them that sought him not, and seeks out them that asked not after him.*

Know farther, that there are different degrees of salvation, hath the Lord but one blessing for all his Tongues? or but one heaven to put his redeemed ones in, or but one sort of mansions in that heaven? what think you is the meaning of that Scripture. 1. Tim. 4.10: *Who is the Saviour of all men, especially of them that beleeve.* Although it is certaine they are in no wise capable of that speciall salvation peculiar to beleivers, yet I trust it is no heresie, neither against grace, nor charity to hope that (walking up with all their might to that light which they have) by the mercy of God, and the merits of the Mediator, they may be found capable of some degree of salvation, and of an estate (at least) above that of perdition in the lake of everlasting burnings.

3. Consider thirdly, that at the last and great day of account, though all the world shall be judged at one barre, yet they shall not all be judged by one Law but the meere Gentile by the Law of nature, the meere Jew by the Law of *Moses*, & the Christian by the Gospell, the Law of grace, & according to their conformity to these three Laws shall they receive their doome, their *Euge* or their *Apoge*, Rom. 2.12. But to leave them to stand or fall to their own master: give me leave to turnemy selfe to you (Bel) and to

ſpeak ſomething to you by way of application, and ſo I will conclude this point: And I have three things to ſay to you concerning this matter.

1. The firſt is to put you in mind of your great happineſſe, and priviledge that you have above theſe poore people we ſpeake of in this particular, inasmuch as the Lord hath dealt more liberally with you then with them he hath done, that which concerning them is but a queſtion, is to you out of queſtion, to you is *this ſalvation ſent*, which to them is denied, to you *this ſonne is given*, to you is hee come to you, he offers himſelfe in his Goſpell, in his Ordinances, how happy are you if you can ſee your happineſſe to whom ſuch meanes of happineſſe are afforded, what a price have you in your hands, to get knowledge, life, and ſalvation, what faire opportunity to build up your ſelves in grace here, and to lay for your ſelves a foundation of glory hereafter, bleſſed are your eyes that ſee the things that you ſee and your eares that heare the things that you heare, which Kings and Prophets have deſired to ſee and heare and have not, and which to the greateſt part of the world beſides hath been denied?

But how miſerable are you, if in the miſt of all theſe meanes you ſhould miſcarry, if ſuch a light being come into the world you ſhould love darkneſſe rather then light, if having ſuch a price put into your hands to get knowledge, grace, and glory, you like fooles ſhould have no heart? If (the Lord having freely given you his ſon) you ſhould not receave him how ill muſt the Lord needs take this at your hands, & how heavily will

will he charge you another day as being in the number of those that wilfully forsake their own mercy that refuse and despise great salvation, and thrust from them the kingdome of heaven, he would have gathered you but you would not be gathered, he would have healed you, but you would not be healed.

2. Wherefore the next duty charged upon you is this : if the Lord hath so freely given you his son then is it your duty with all joy and thankfulness to receive him, tis not the sending of his sonne that will make you happy, nor the giving, but the receiving of this gift that will enrich you, receive him therefore by your ready and cheerefull entertainment of the Gospell in which he offers himselfe unto you, receive him into your hearts by Faith, into your houses by Charity, into your affections by Joy and Praise and into your practise too, by imitation, though he be given to us of the Father, yet he is never actually ours till he be thus ours, by a particiular reception & application of him to our selves & our own soules, Tis not the *Universall Nobis* that makes him ours, that speaks him at too great a distance. nor the *Nationall Nobis* that gives us an interest in him, thats yet too generall, tis the *Personall nobis* that brings him home to us, and gives us assurance, nay not that neither untill we comelyer neerer home by changing the number, the plurall into the singular, when instead of *Nobis natus*, and *Nobis datus*, we can with old *Simeon* take up this child and hugge him in our armes by a more speciall application and say *mibi natus* and *mibi datus*, unto mee this child is

borne, and *unto me* this Son is given.

3. The third duty charged upon us in consideration of this gift shall conclude this discourse. And that followes *ex congruo* by way of congruity. It is thankfulness. It is very fit that *thanks should be given by many, for the gift bestowed upon many.* Hitherto we have been of the taking hand, all hath been, *to us, to us* the childe, and *to us* the Sonne, *to us* the birth, and *to us* the gift all hath beene *to us*, but what? will there be nothing look for from us. think you for all this good communicated to us, No returne to be made upon the receipt of so great a gift? Nothing to the Father that gave him, Nothing to the Sonne that was given, Nothing to the child that was born for us, and to us? Yes surely, something to them all.

1. First, thanks to the Father that gave the Son, *We thank thee O Father Lord of Heaven and Earth,* that thou wert pleased to spare and part with thine owne Son out of thine own bosome for our sakes, that by his merit and mediation (of sons of wrath) we might be made sonnes of grace, sons of adoption, and coheyers with this thy son of an inheritance in glory. Now thanks be to God for this unspeakable gift.

2. Secondly, thanks to the Sonne that was willing to be given, and content to submit to such hard conditions to rescue us out of that miserable thraldome into which we had cast our selves, and under which without him helpes, and hopelesse wee had lye for ever.

3. And thirdly, thanks to the child for his love shewed

shewed to the Children of men , in that for their sakes he was content to become a child, to bee conceived in the wombe, borne of a woman, and in his person to beare all the infirmities of infancy & childhood, that so he might merit for them the sanctification of their natures, and by the holinesse of his, imputed to them purifie theirs and cure them of their Originall sin even in the wombe.

But what? Nothing but thanks for all this? Yes something more, though it be not much that we can doe in compensation of so great love and kindnesse, nor much that we can give by way of returne, yet let us give what we can, let us doe what we can. *Let us give up our selves, soules and bodies a living sacrifice unto him,* which gave up his to be a dying sacrifice for us. Let us love the Child, reverence the Sonne, honour the Father, ever more admiring & adoring, the *Philanthropie* of the child, the humility of the Sonne, the wisdom, power, grace, justice, truth, and mercy of the Father, all set aworke in this great designe undertaken meerely for the good of mankind, *for us men and for our salvation, For unto us the Child was borne, And unto us the Sonne was given,* and therefore from us, and from all the hoasts of Heaven, from men and from Angels, let there bee ascribed unto them all (as is most due) All glory, honour, power, praise, might, Majestie, thanksgiving, obedience, and dominion with *Halleluiahs* For evermore *Amen, Amen.*

FINIS.